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THE
DISPOSITION OR GAR
NISHMENTE OF THE
SOVLE

To receiue worthily the blessed
Sacrament, deuoyded into
Three discourses,

- 1 Preparation.
- 2 Presentation
before Christ.
- 3 Enterteinment.



*Qui timent Dominum, preparabunt
corda sua: & in conspectu illius, sancti-
ficabunt animas suas.*

Those that feare God, will prepare
their hartes: and in his sight, sanctify
their soules Eccl. 2.

At Antwerpe.

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1596.

*Cumque plena fuissent vasa, dixit ad
filium suum, affer mihi adhuc vas: et
ille respondit, non habeo, stetitque ole-
um.*

And when the vessels weare full, she
said to her sonne, bring me yet a ves-
sel, and he answered, I haue none,
& then the oyle sealed. 4 Reg. 4.

*Substantia enim tua, dulcedinē quam
in filios habes ostendebat, & deserviens
vniuscuiusque voluntati, ad quod quis-
que volebat conuertebatur.*

Thy substance did shew the swetnes
thou haddest towards thy children, &
seruing ichones will, it was conuerted
to what euery one desyred.

Sap. 16.

*Phillip monies
his books*

To the vertuous & zealous Marrone
Mistris S. H. and her Religious & fer
uent Sonne M. R. H. perfect
deuotion in this lyfe to the
Eucharist, & full possessi
on thereof in the
lyfe to come.

IN the depth of winter, when lighte
lacketh, heate fayleth, Rivers are
congealed, a boarie froste covereth the
face of the earth; then the vitall spring,
vent forth of their hidden vaines, mor
abundance of water, a warmer liquor
more feruent streames, a better digested
substance. In like sort (my deare fren
des, whom I loue most effectually, be
cause I knowe that you loue God effect
ually) it fareth with youe while the light
of true Faith and Religion, is banished
out of Englaunde, the heate of Charitie
exiled, the floods of almes and hospitali
tie (which in former ages ranne a maine)
are frozen with imputative Iustice, and
a solifidian erreure: while all the chur
ches are hoary white without Image, Ta
per, Alter, priest, sacrifice, piety or

notion : your faith shyneth more bright,
your hope appeareth more firme, your
charitie casteth a greater flame, your
bowels of mercy issue forth fuller strea-
mes of liberalitie & christian commiser-
ation. When others lye either wallowing
in wickednes, or buried in slepe, or drow-
ned in sensualitie, many houres before
the sonne sheweth his beames above our
horison : your prayers, your sighes,
your teares, appeare before the face of
God. They spreade theire rayes in the
Lande of the euerlastinge, as acceptable
to god, as delightfull to Angells. Your
prayers ended in voice and external shew
but not in hart & internall deuotion, im-
mediatly foloweth some other godly exer-
cise of pietie and Religion : After some
charitable worke of mercy and compassi-
on, consequently to this some good con-
ference or study of spirituall bookes, so
that from morninge till night, you seme
to me to doe nothing els, but weane such
a spirituall Corrayne, as covered the ca-
nase, more various for vertues, then
That was with filkes : Or lyke those
chaynes of gowde the Spouse of Christe

besett with studs of silver. Murenulas
aureas faciemus tibi, vermiculatas ar-
gento. We will make thee bracelets of
gould, studded with silver. Cant. 1.

But above all youre singuler vertues,
none stroke so deepe a maze into me, as
your seruoure & deuotion in receyuing
the blessed Sacrament. I know parte,
but he onely knoweth the all, whom there
you participate, What hazard you put
your selues into, to come by it, with what
Inbity of harte you communicate, and
what notable effects thereupon ensue.

Therefore to you I present these my simple
Meditations the which I am assured you
practyse better, then I can pen them.

Therefore accepte them as a forme rather
of that you doe, then of what you should
do. And in recompence of my paynes, I
will craue nothing els. but one effectuell
sighe to my sweete Sauour when you com-
municate, & enioy the heate of your de-
uotion, for that I weigh above all trea-
sures.

From my cell in the Charter
house at Maclin.

Yours in Christ T. N.

To the Reader.

In the firste ingresse of this discourse before I descended to any particuler Treatise, I preconceiued, that these my slender Meditations, shoulde come to the vew and censure of three sortes of persons; Catholicks, protestantes, & demi-catholickes, or catholique-like protestantes, or externall protestantes, & internall catholikes: some call them Churchepapistes, others Scismatiques, whose mindes I thoughte good to prepare in particuler before I went any further.

To the Catholique Reader.

After I had finished my Former Booke, of the possibility and convenience of the Recall presence of our blessed Saviour in the Eucharist, my especial frende (who for loue I loue, & for vertue I reuerence) who was the cause of penning therof, insisted vehemently with me, to proceede to an other woorke, by declaringe the worthie disposition wherewith they ought to come who attend to reape the manifold fruites & treasures of this Sacrifice & Sacrament. His request for many respects, I could not nor would not resist, not onely for the reasons he brought, because the other serued for speculation, this for practise: the other for deeper Iudgements, this for meaner capacities, the other tended to informe the vnderstandinge, this to moue affections: but also in regard of my owne proper exercyse & deuotion to the blessed Sacrament: that whyle I endeavored to teach others, I might instruct my self,

Iudic. 15

3. Reg.
17.

Da. 14.

& lyke the water man, who by moving his boate forward, makethe his owne iournay: so I by stirring others to feruour, mighte enioy some heate therof my selfe. Yet I neuer minded, to let the come to sight of the world but only to some particuler frendes, till he assured me of the great good he expected therof to many soules most pretious in gods sight, whose authoritie I permitted to weigh down mine owne Iudgment, & preuaile against myne owne reason, thinkinge that as god did refresh & reuiue Sampson by sending forth a spring of cleare water from an asses iawe, as he made a crow the cater and cooke of Elias, as with the rurall meates & rustick cates provided for Abacuckles reapers, he fed his deare Prophet Daniell, & as verie often with vnfitt instrumentes, he wrought wonderous effectes: so perhaps he might doe by me, whom as vnworthy, he admitted to breake the substance of his Sacrament to his children, so he would directe to shewe them the maner of eating, to whose

nour & glory ; I referr them both.

I am also to aduertise thee, howe these meditations, passe in prolixity mine accustomed maner of writinge, yet because I Iudged, they woulde not only helpe a man to receiue deuoutly, but also further him in many other spirituall exerceyses : I was contented to folowe my frendes aduyse, who demed the treatise better, when the discourse was fuller.

Some I know woulde desyre an other parte hereunto adioyned, as an accomplishment of the whole, that is a Discourse of the frequent vse of this Sacrament ; but I thought it superfluous, because he that readeth these booke, & weigheth as he oughte the inestimable & superexcellente riches communicated to them that deuoutly communicate, & besides his own frailtie, the temptations of the deuill, the euill examples and occasions of the world, if he may frequent this Sacrament often & will not, I hold him either verie vnwise, or very vitious. For who is he that feeleth him selfe

4. Reg.
5.

ded to the harte, and will not seeke
a phisition, at whose handes he were
sure to receiue a present remedy?
Were it not a follie to perswade this
man with many reasons to looke for
such a phisition to procure such a me-
dicine, when Naaman Syrus came so
far a iournay with vncertenty to be cu-
red of his leprosie? Were it not mad-
nes to perswade a man that were not
madde, feelinge him selfe starue for
hunger, to eate meate set before him?
Were is not doultnes to exhorte a
prisoner cheaned & fettered, to ac-
cept his libertie? Wer it not a want
of sense, to perswade the blynde to
desyre to see, the deafe to heare, the
ignorante to be wyse, if they mighte
come by those giftes of nature so ea-
selie as we may by lyke giftes of grace
communicatinge as we oughte, with
due preparation & deuotion?

He therfore that will peruse the se-
cond treatise, if, as he readeth, he
weigh the matter maturely, ponde-
ring it with the balance of catholicke
iudgmente, he shall not neede much

more

more to induce him, to eate of this
foode, as necessary for the soule, as
meate for the body.

Lastly when I cyte my booke of the
possibilitie & conueniency of the re-
all presence, for breuitie sake I call
it the booke of causes of the institu-
tion, for that the most part therof is
Spente, in declariuge 42. causes of
the institution. Moreouer for that
myne intention in settinge forth this
discourse, was to helpe good catho-
lickes to communicate deuoutly and
religiously, therefore lest the lengthe
of the book should terrifye them and
bringe a loathsomnes (as though eue-
ry tyme they communicate, it weare
necessary to transcourse the whole tre-
tise) I haue at the end drawne a table
where in one prospect, who haith red
it once ouer, may call to Memory
those heades and pointes that are re-
quisite. I haue also in two woordes,
Feare, and Fathe, comprehended al-
moste, the substance of the first and
last treatise. The seconde is reduced
to diuers Chapters, euery one setting

for

for a particuler receiuing of the blef-
 fed Sacrament, so that perceiuinge
 what the woords represent & reading
 one Chapter, a man may sufficiently
 though not condingly, prepare him
 selfe to the Bl. Sacrament.

TO the protestant reader, wherein
is declared how we haue free will
to doo good woorkes.

MANY errours I fynd in the forged fancy of Protestants religion which roote owt of mennes hartes all christian deuotion & pietie. For graunt me once an imputatiue iustice, that Christes good woorkes & merittes alone, iustify vs before God, by only apprehensiou of faithe; to what purpose then requyre they good woorkes of vs? They answere, as fruites of faith, but these fruites auail me nothing to iustification the which wente before them, & iustified me without them, therefore imputatiue faith, cutteth vpp all good woorkes by the rootes, that prepare the way to iustification.

After one is iustified, they haue prouyded dyuers other poysons to corrupt the plant of grace & iustice, lest by the indeuoure and cooperation of mannes good will, with the grace of God, it blossom deuotiou, & fructi-

fy

fy by good woorkes : as that all oure iustice, vertues, & operations, done either by the good inclination of nature, or helpe of godds fauoure and grace, are finnes, a steamed clothe, abominable in Godds sight, deserue death & hell.

3

That we are not able (susteyned by Godds grace) to kepe his commaundements, to walke in his iustificatiōs without deadly finnes & such offences as deserue damnation. That he which once inioyeth a lyuely faith, is iustified before God, & admitted into his fauour, seeth most evidently by his *Plerophoria*, that is a certayne internall & full perswasion, that god haith accepted him into the number of his elect, and that as assuredly he shal neuer descēd to hel as Lucifer shal neuer ascend to heauen. What followethe of this? *Edamus, bibamus, etas moriemur*. Let vs eate & drinke, to morow we shall dye. Let vs inioy All pleasures and voluptuousnes in earth, because we can not loose life euerlasting, & so we shall be perta-

1 Cor.

15.

If. 22.

kers

kers of Paradyse in this world , and in the world to come . But the protestant presently will reply , that such a man had neuer faith ; because faith necessarily bringeth with it good workes . Ah poore wretches , then a protestant can not make such a resolution what hidreth him ? Haith he not liberty to sinn , although he lacke liberty to do well ? Do we not see daily those that boasted somtimes of this security , to chang their religion & become catholicks or puritans ? This answer declareth well what the protestants defende , but taketh not away the argument , as if a man should say , David in killing Vrias had no charity . It is true , but this yeldeth not the cause why he had no Charity accordinge to the protestantes religion , no more then he that seeth a tree withered , rendereth a reason why the tree lacketh lyfe , by saying it lacketh leaues , because this is an effect : the reason is lack of norishment , or som fault in the roote . Nowe these men will sweare vnto death that they see

their

2 Reg.
11.

their faith as well as the best protestants in the world, which is, as they say, the life of all good woorks, and therefore they will lowse their senses to all lustes & ryotousnes.

Besides all protestants by this meanes, should be confirmed in grace, not only not to sinne finally, but also at any tyme for the lyke reason we may & must geue of the one, as the other. Yet I hope they will not denye but S. Paule, Mary Magdaleyn, S. Peter, Dauid, & dyuers others, as good protestants as they, sinned, & that most heanously for all their *Ple-rophoria*. For I would learne of them whether Dauid, or S. Peter, by sinning, lost their faith or noe? For that they lost their Charity, the Scripture proueth most plainly *Qui non diligit, manet in morte*. He that loueth not, remaneth in death, but Dauid in killinge Vrias, loued him not, Dauid therefore remained in death. The death of the soule is want of charitie, Dauid was dead in soule, Dauid therefore wanted charitie, but accordinge

1. Io. 3.

to the protestantsignorant diuinity, he
that haith faith, can no want charity
David had faith, therefore he coulde
not want Charity. The Maior is a-
lowed of all protestants, because cha-
rity is the frute of faith: The minor
they also graunt, for he that once had
faith, can neuer loose it, David had
faith before, therefore by sinninge, he
lost it not. This poynt I haue decla-
red more largely, because I take it that
thousandes of oure countrie men are
gone to the deuill grounded vpon this
hereticall foundation. And I harde of
men of good credit, that there was a
puritan of late that killed him selfe not
farr from London & left writen vpon
a table, that no man should conceiue
ill of his death, because he knew him
selfe one of gods elected, & therefore
he shortned his dayes to go to his ma-
ker. And in very daede if the protes-
tants religion were true, we must ne-
des confesse, that he was saued: nei-
ther by this enormous sinne & presūp-
tuous heresy either losse he his faith,
or his Charity, for he that once haith

faith, can neuer loose it finally, but is assured of his election.

Many moe erroures I fynde in the protestants religion which ouerthrowe good workes, but especially one that toucheth to the quick & stingeth to the verie harte of deuotion & piety, that is want of free will to do wel. For if we wante free will, then all good workes procede from vs by a certaine necessity & compulsion, neither lyeth it in our power, to serue God when we will, fast when we will, loue God when we will: neither can we pray more feruently, nor fast more rigourously, nor loue God more exactly, if we resolute oure selues neuer so effectually, because it lyeth not in our power to performe those determinations although we be guyded & assisted by godds grace. This heresy, for that I know it haith made great impression in many mennes harts, and the verie thought therof might not impeache a little all my labour & industry, to dispose good soules to receiue: by gods grace bresly I intend to ouerthrow.

For of all other it semeth to me, not onely impious, absurde, and irreligious, but also senceles & most palpably to be perceiued.

Three or foure arguments onely I meane to propoūde, reseruing the rest for amore conuenient place.

Firste I will begin with comon experience, that euery man prouethe in him selfe, for as sensibly as I perceiue in my self free wil to sitt downe & rylc vpp, to open myne eyes and shutt them: so evidently & sensibly euen nowe I perceiue, that if I will, I may pray & not pray, geue almes & not geue almes, faste to day and not faste, say in my harte, o lorde I loue thee, & presently make a rash oath or offend god. And in truth he that will deny these experiences, may aswell deny that he seeth or heareth, his eares being attent, & his eyes vnshutt.

But the protestantes say, this can not be done without Godds grace, & did euer Catholick deny this? Had not Adam before his fall accordinge to the protestants doctrine, free will?

and yet he neither could pray nor loue God without grace. But this doctrine repugneth with goddes woorde. This we deny, and let but the protestan es bring one lyne from thence to proue euidently their error, & I will loine issue with them.

2

The second experience I gather, by their daily practise, for they cease not to exclaime against catholicks, because they come not to church, and accepte their protestancy. Nowe you say that catholicks goe not to churche, you say they are obstinate & wilfull, in n t goinge, ergo they may go if they will, ergo they haue free will, for what els is free will, but power to doe well or euil. Therefore either yelde vnto vs that we haue free wil to do good works, or cry no more againste vs, since we feele not that compulsion & force of Godds grace which you say is requisite, or suffer vs with patience till it come, for the Jewes Messias whom they expect from the mount Calfe perhaps will bringe it with him, as yet I must confesse, I neuer perceyued it.

Secondly

Secondly I would desire the protestants to geue me a signe, wherby they know in ciuill actions, that men haue free will, or what maner of dealing they vse with them whom they knowe to haue free will, & would induce their libertie to one part, rather then to an other: & I will fynd expressly in scriptures the lyke proceeding of God, in woorkes of pyetie & religion.

Election & choyce can not be but in liberty, as all learned men will confesse, for therein freely a man accepteth one meane as conuenient for his end, & rejecteth the other: as when a man taketh a iournay, if he may goe by water or by land, on foote, or on horse backe, with company or alone, by sundry waies or at diuers tymes. If he chose one of these & leaue the other, by the vertue of election, no man can deny, but that he haith free will.

This choyce & election in woorkes of vertue & Religion, we fynde in the scriptures ascribed to men. Iosue putteth it in the choyce of the Israe'lites, whether they will serue the true God,

Ios. 24.

or false godds. *Optio vobis datur, eligite hodie quid placet, &c* Election is geue you, chose to day what pleaseth you whom you ought most to serue, whether the goddes whom your fathers serued in *Mesopotamia*, or the goddes of the *Amorites* in whose lande you dwel: for I & my house will serue our Lord. And the people answered, god forbid that we should forsake our Lorde & serue strange godds.

Heare we see choyce proposed, the true God, & the goddes of *Mesopotamia*, & the goddes of the *Amorites*, put to their election, whom of these three they intended to serue: the people reiecte the false god, & electe the true god. What libertie can a mā demaunde more manifest then this, in any woorkē of pietie or religion?

The lyke free will we haue registred that Salomon vsed, when God willed him to aske what he would, *Postula a me quid vis, vt dem tibi*, Demaunde of me What thou wilt, that I may geue thee. Now Salomon was put to his choyce, he might haue asked weath,

riches

longe lyfe, reuenge of his enemies, yet he preferred wisdom before them all: & this election so pleased God, that he woulde not demaunde them, although he might, for so much those woordes signify, *Quia postulasti*, Because thou hast desyred this thing; & asked for thy self, neither longe daies nor riches, nor the lyues of thyne enemyes: with wisdom he gaue him all the rest. For if he could not haue desyred the other of god, at what time he requested wisdom: God had not rendered a iuste reason why he gaue him with wisdom, riches & glory, for the particle *Quia*, yeldeth a reason or cause of this gift.

The like we haue of Abraham, who might haue offered & not offered his Sonne Isaack. The woorde *tentauit*, God tempted Abraham, declareth the libertie. It was put in his election, for so those woordes signify, *Per memetipsum iuravi &c.* I haue sworne by my telfe, saithe our Lorde, because thou hast done this thing, & not spared thy sonne for me, I will blesse thee &c.

Some protestants will say, that Abraham could not but offer his sonne because he was a figure of Christ, & a representation of his passion: but by this answere they mighte aswell say, that Iudas was compelled to sell Christ and the Iewes to crucify him, because god foretould them by his Prophets, & represented them by figures in the ould testament, which weare a horrible blasphemy. True it is that as god foresaw that Iudas by his libertie abused, was to sell Christ, & therefore depicted it in the ould Testament: euen so foreseeing the good vse of Abrahames free will with his grace, ordeyned the oblation of his sonne as a figure of Christs passion.

2 In ciuill actions we declare libertie by conditionall speches, as by saying if thou doe this, this will befall thee, if otherwyle contrary: & the reason is most pregnant, because by condition adioyned, we foretell the euent that shall folow, intending therby to induce libertie rather to one part then an other. As for example, the ciuill

PROTESTANT READER.

Magistrate in his lawe will say, if a man steale, he shall be hanged, if he defend his countrie, he shall be rewarded, if he committ treason, his treason shall be punished, &c.

In workes of pietie & religion, in a hundreth places of scripture we fynd the lyke conditions annexed to Gods promises or threatninges, *If you heare me, you shall eate the frute of the earth. To day if you will heare his voyce, harden not your hartes. Si vis ad vitam ingredi, serua mandata.* If thou wilt enter into lyfe, kepe the commaundements.

Those that haue free will to doe one thinge and an other, we vse to threaten with punishmente and death if they omitt that we would haue the to doe, or committ that we inhibite them. As for example the galowes to theues, because they may lyue truly if they will. So God threateneth eternall deathe to those that kepe not his commaundementes, exerceyse not workes of pyetie, in a hundreth places of the scripture, *Nisi penitentiam egeritis*

Leui. 26

Deu. 28.

Psal. 94

Mat. 19

Luc. 13

Io. 3.

Io. 6.

omnes similiter peribitis. If youe doe not penance, you shall altogether perish. *Nisi quis renatus fuerit ex aqua & spiritu, non potest introire in regnum dei*. If one be not regenerate by water & the spirit, he can not enter into the Kingdom of god. *Nisi manducaueritis carnem filii hominis, & biberitis eius sanguinem, non habebitis vitam in vobis*. If you eate not the flesh of the sonne of man & drink his blood, you shall not haue lyfe in you. If a man had not grace to repent, or it weare impossible hauing grace but to repent, soothly these comminations weare ridiculous. For weare it not a madnes for a hundrethe men houldinge a minister tyed hande & foote in a corde, they aboue in a turret, & he belowe, to threaten him death & all terrours if he came not vppe, if they intended effectually afterwards by mayne force to hayle him vpp? This poore minister can not stir or moue him selfe vpwards, & yet they stand threatning, to what ende? when they haue done all they can, they must compell him,

and

and inforce him vpp. After this sorte standeth it with the protestants, they say man lyeth bound hande and foote wit & will, body & soule, in the cordes of sinne. He can not ascend, no not lift vpp his hande without the impulsive & compelling grace of Christ god must draw him vpp without free will, & libertie, and yet he standeth threatening & denouncing hell to all those that will not ascende vppe vnto him by good workes & religious operations. This ridiculous doctrine, *intelligat qui intelligere potest, ego illam non capio*. For a man would not threaten a horse fallen into a ditch, to rouse him selfe, except he intended that the horse moued with the imagination of terrour, should help him selfe, & concurre with his Master to gett forth: for if the owner would wholly hoysse him owt by maine strength, he neuer would threaten him, neither for this respecte a horse haith reason, for that beastes doe by sense, men woorke by Iudgmente and discourse, as if a man were fallen into a ditche & to be hel-

ped

ped after the same sorte, he woulde moue him selfe by discourse & libertie, as the horse by imagination and sensue appetite.

4

Them that God endueth with libertie, we perswade and exhorde, to that parte we desyre they shoulde followe, because perswasions bende the free will of a man, and induc h m to change opinion & leaue his former determination. Wherefore preachers, as christian oratoues, vse no lesse diligence, to fynd owte suche reasons as may remoue men from sinne, and inclyne them to vertue, then the pagan rethoricians to imprinte a worthy opinion in their auditors myndes of them whom they praysed, or an infamous conceite of them they dispraised.

The lyke perswasions God vseth in the Scriptures, to inclyne oure willes to serue his law. Herevpon came those voyces, *Venite ad me omnes qui laboratis & onerati estis, & ego reficiam vos.* Come vnto me all you that labour and are heauy loaden, & I will refresh you. *Conuertimini ad me, & ego conuertar ad*

Mat. 11

Zac. 1.

vos

vos. Conuert vnto me, & I will conuert vnto you. *Reuertimini ad me, & ego reuertar ad vos.* Returne vnto me & I will returne vnto you. To what other effect tended these inducemēts & perswasions, but to bend oure free will on one syde? No man needethe to perswade a man to eate, that haith the vse of reason, when he is almoste starued for meate, because necessitie will compell him thervnto: but if he be verie sick, if he loath meate, then because his free will may be induced by perswasions, we vse to exhort him by shewing, what good meate will bringe, & what euill abstinence will yelde: So if God of necessitie impelleth vs to goodnes, we neede no perswasions, but hauing libertie, well appeareth to what purpose they serue.

When men possesse libertie, we blame them for their offences, or we reprehend & expostulate vnto them, their misdemeanoures, because they haue done euill & mighte haue done well, as if a yonker spende his money ryotously, & after be caste into prison

*Mal. 3.
& Hier.
3.*

5

or

vos

Mat. 23

Ezec. 18.

& 33.

Isa. 5

or fall into some incurable disease by his euill cariage, we accustome to say soothly he deserued it, who mighte haue carried him self better & would not. The same lamentations, reprehensions, & exhortations, we fynde in the Scriptures vsed by God against men after their sinnes, *Hierusalem, Hierusalem, quæ occidis prophetas, & lapidas eos qui ad te missi sunt, quoties volui congregare filios tuos sicut gallina congregat pullos sub alis, et noluisti.* Hierusalem Hierusalem, which killest the prophets, & stoneste them which were sent vnto thee, how often would I haue gathered together thy childrē as the hen doth gather her chikins vnder her wings, & thou wouldest not. *Quare in peccatis vestris moriemini?* Why will you dye in your sinnes? *Quid debui facere ultra vinea mea et non feci? expectaui ut faceret vinas, fecit autem labruscas.* What shoulde I haue done to my vineyarde that I haue not done? I expected swete grapes, & it yelded sowte.

Good Lorde I will tell you: the

protestants

protestants say, you should haue geuen
such grace vnto them, that your vine-
yard (that is the Iewes) could not but
bring forth ripe grapes: for they hould
opinion, without it they could bringe
forth none other, And thus they
condemne you in their iudgements,
not to haue performed all thinges ne-
cessary, to cause youre vineyarde to
fructify, according to your expecta-
tion. Againe they accuse you moste
blasphemously, of folly & doultnes-
nes, in expecting sweete grapes of that
vyne, whiche neither was watered
with your grace, nor fomented with
the celestiall heate of your fauour, nor
sprinckled with the swete dew of your
daily blessings, but planted in a baren de-
sert vpon a wyndie mountain, *ubi nec*
ros nec pluvia, where there was neither
dew nor rayne, & therefore the protes-
tants accuse you of ignorance, in ex-
pecting such frute, & excuse the iewes
in not yelding.

Nothing els you shall fynd so often
inculcated in the prophetts almost, as
this ingratitude, and euill carriage of

the

2. Re. 1.

TO THE

*Mat. 11
Luc. 10*

the Jewes when they might haue done well if they would. But in the newe Testament we haue Christe his owne woordes, by which we are assured he geueth no such grace ordinarily to mē as protestants dreame of, as compelleth our free will without libertie, to come vnto him, *Vae tibi Corizaim, vae tibi Bethsaida, quia si in Tiro et Sidone, facta fuissent uirtutes, quae in te factae sunt: olim in sacco et cinere, penitentiam egissent.* Wo be to thee Corizaim, wo be to thee Bethsaida, for if in Tiro & Sidon, had bene wrought the miracles, that haue bene wrought in you, they had done penance in hayre-cloth & ashes long agoe. Christ heare lamenteth that the inhabitants of Corizaim & Bethsaida, were not conuerted: & to shewe that the faulte was their obstinacy, not the defecte of his grace, he auerreth, that with the same helpes, those of Tiro & Sidon would haue bene conuerted. Wherby manifestly appeareth that they might haue bene conuerted, and woulde not, els Christ without all reason, had lamented

ted of their obstinacy & in duration.

Hereunto I mighte reduce all those Scriptures, wherein we are cōmanded to do good, or woorks of pietie, or religion: for euery Law intrinsical y & necessarily, requireth a possibilitie and free libertie; to be obserued. Likewise all those places, whearin men are praised for doing woorks of pietie and religion, for the tytle of praise is ioyned to the good vse of libertie, when for Goddes cause a man mighte haue transgressed & did not. Those & many more of lyke sort, I leaue for breuitie.

The fourthe principall argumente, may be collected owt of Scriptures, that somtimes ascribe our good works to God, otherwhiles they attribute the to vs, in suche maner, that the same cleansing of our soules, the self same newe hart, the same iustification, the same preparatiō, whereof in one place holy writtacknowledgeth god the author, in an other place, it confesse the that man woorketh them.

What better reconciliation hereof

1. Cor.

15.

Apoc. 3.

Mat. 22.

Ibid.

Mar. 12

Io. 1.

Mat. 13

Psal. 50

Hier. 4

we bring, then that of S. Paule, *Non ego, sed gratia dei mecum*. Not I, but the grace of God with me. God knocketh, & we let him in: God inuiteth vs to his mariage, and we bring hither our wedding garments: God teacheth & we accept his doctrine: God illuminateth all the world, and we open the windowes of our harts: God soweth the seede, & we fructify with it.

The places of scripture, be many: some few I will set downe. What is more proper to god, then to washe our Soules? & therefore Dauid saide, *Lauabis me, & super niuem dealbabor*. Thou shalt washe me, and I shall be cō whyter then snowe. This same god commaundes the children of Israell to do them selues, *Lava a malitia cor tuum Hierusalem, ut salua fias*. O Hierusalem, washe malice from thy hart, that thou maiest be saued,

What wonder woorkethe God about vs more admirable, then in changinge oure hartes, in geuing vs hartes of flesh plyable to be delt withall, & by taking away hartes off lint, not a

ble

PROTESTANT READER.

able to be pearced, & so by creating
in vs a newe harte. *Auferam a vobis*
cor lapideum, & dabo vobis cor carne-
um. I will take from you a stony hart,
& I will geue you a fleshly hart. And
in an other place. *Dabo vobis cor no-*
uum, I will geue you a new hart.

Ezec. 11

This same harte, men make lyke-
wyle, *Facite vobis cor nouum & spiri-*
tum nouum, et quare moriemini domus
Israel? Make you a newe harte and a
new spirit, why will you dye o howse
of Israell? This same hart men doth
mollify, by not hindering it againste
Gods inspirations, *Hodie si vocem e-*
ius audieritis, nolite obdurare corda ve-
stra. To day if you shall heare his
voyce, hardē not your hartes. If Da-
uid desyre god to inclyne his harte to
kepe his commaundements, *Inclina*
cor meum in testimonia tua, et non in a-
uaritiam. Inclyne my hart to thy tes-
timonies, & not to couetousnes :
In the same psalme he will say of him
self, *Inclinaui cor meum ad faciendas*
iustificationes tuas propter retributionem
I haue inclyned my harte to obserue

Ezec. 18

Pf. 94

Pf. 118

thy iustifications, for a rewarde.

Psal. 84

If in one place a sinner cry to god
Conuertere nos deus salutaris noster. Con

Zac. 1

uert vs o God our Sauour. In au o-
ther place, God will crye to the m,

Conuertimini ad me et ego conuertar ad

vos. Be conuerted to me, and I will
be conuerted to you. If God iustify

a sinner, & as a proper epithete, he
will betake his tytle to him selfe, yet

Psal. 72

a seruant of his was not afrayde to say,
Ergo sine causa iustificauit cor meum.

If so the wicked prosper & the iust be af-
flicted, to what ende haue I iustified

my harte? If god say, *Faciam vos am-*

Mat. 13

bulare in preceptis meis. I will cause
you kepe my commaundements, yet

Christ will ascribethe the keping to men
Si vis ad vitam ingredi, serua manda-

ta. If thou wilt enter into lyfe, kepe
the commaundementes.

The Fifth Argument, we may de-
duce owte of those places of scripture

wherin man is said to prepare his harte
or soule, or God commaundeth him

to prepare, or reprehendeth him for
not preparing it to come to his Maies-

tie, to folowe Vertue, to imbrace
Christ. Of a number, some few I will
sett downe,

*Hominis est animam preparare, et
domini gubernare linguam.* It concer-
neth a man to prepare his sou'e, & our
Lord to guyde his tongue. That is,
Although man with godds grace, pre-
pare the his soule, to vtter any good
thing: yet he nedeth besides, a par-
ticuler succour of god to vtter his co-
ceiptes. Samuell willed the Israelites
if they had determined to abolishe all
prophane goddes, that they shou'de
prepare their hartes to God. *Præpara-
te corda vestra domino, et seruite illi-
soli.* Prepare youre hartes to God, &
serue him alone. Roboam is reprehend-
ed, *Quia non præparauit cor suum ut
quereret dominum.* Because he did not
prepare his harte to serue our Lorde.
And the wyse man affirmeth vniuersal-
ly; that all good men, prepare their
hartes. *Qui timent dominum, præpara-
bunt corda sua.* Those that feare God
will prepare their hartes. And all the
Euangelists excepte S. Iohn, alledge

Prouer.
16

1. Reg. 7

2. Par. 12

Eccl. 2

Mat. 3.

Marc. 1

Luc. 3

Isa. 40.

those wordes of Iſay as S. Iohn baptiſtes theame, when he came to prepare the way for Chriſt, *Parate viam Domini, rectas facite ſemitas eius.*

Prepare the way of our Lord, make-right his pathes. Theſe preparations effected by man, aſcribed to man, mā reprehended for not making them, do ſufficiently proue the concurrence of free will with godds grace, for otherwiſe god ſhould be ſaid to prepare the hart & not man.

6

Pſ. 108

Pſ. 118

Pſ. 69

Marc. 9

Pſa. 18

26, 32.

61, 62.

70. 117

1. Cor. 3

The ſixt argument thoſe ſcriptures afford vs whearin holy men crye vnto God to help them, *Domine adiua me,* O God help me, or that God is ſaid to be our helper, *Deus adiutor meus* O God my helper, becauſe this argueth both concurrence of God to ſuccoure vs and oure cooperation to ſuccour ourſelues or to concurr with god. Wherefore S. Paule calleth men the helpers of God, becauſe they woork together with God. *Vnusquisque propriam*

Mercedem accipiet ſecundum ſuum laborem, dei enim adiutores ſumus. Eue-ry one ſhall receiue, according to his

worke

works, for we are godds helpers, that is, we concurr with God in the manuringe of his feeelde, which are you, we work with God in the spirituall buildinge of his Church.

Againe those places serue for this purpose whearin men are said to work their owne saluation or sanctificatiō.

Cum timore & tremore, salutem vestram operamini. With feare and tremblinge, worke youre sa'uation. *Qui habet hanc spem, sanctificat se.* He that haith this hope, sanctifyeth him selfe.

Phil. 2.

1. Io. 3.

Moreouer all those scriptures wherein Christ is said to knock at the doore & desyre to enter, or to expecte that we come to him. For if he effected all, of necessitie he opened the doore of him selfe, he neded not to stay till we would come to him. *Ego sto ad ostium & pulso, si quis mihi aperuerit, introibo ad eum.* I stande at the doore & knock, if any open it, I will enter into him. *Aperi mihi soror mea.* Open the doore to me my sister. *Tota die expandi manus meas ad populum incredulum.* All day I haue extended my

Apoc. 3.

Can. 5.

Isa. 5.

Mat. 11

handes to an incredulous people. *Veni te ad me omnes qui laboratis.* Come to me all you that laboure & be heavy laden & I will refresh you.

The laste reason shall be reason it selfe, for in truth as experience doth manifestly proue our liberty: so reason doth without reply conuince it. The firste reason, is remorse of conscience in this lyfe & in hell. For if men had not libertie, remorse shoulde be wholly extinguished. For what euill soeuer we do of necessitie, presently we excuse it, & acquite our conscience with the impossibilitie. As if a man should drinke poyson, not knowinge, he neuer would haue any scruple of conscience, because it was inauoydable, he could not preuent it. But if he procured it of him selfe, or mighte haue preuented it & woulde not: then the torture of conscience, will presently rack hi, because he might haue done good saued his owne lyfe, & would not. For he that resisteth any sinn doth wel

Eccl. 31

accordinge to that sayinge, *Beatus ille*

qui

qui potuit transgredi, & non est transgressus. Again the torture, the worme of Conscience, that sticketh so depe with her stinge in the soule of all damned creatures, shoulde neuer appeare in hell, if man weare depryued of libertie. For their torment consisteth in this, that for their owne demerites being created of God in suche sorte, that if they would, heauen laide open for them by doing well: and yet they cast them selues into hell by their own accorde by woorking euill. For if they could not haue done well but of necessitie weare plunged into finne, I see not what remorse they can haue.

The second reason is, for that noe Law with iustice can be enacted, but such as may be obserued, because the ende of the law is to make good subiectes, & therefore it weare most absurde, that all men were not able to kepe that law, which was ordeyned for all men. Again euerie law may be preuaricated, for els why should punishment be annexed to the law? and so consequently euerie law supposethe

libertie

libertie. Moreouer the verie state of man, who is as it weare in this world fighting, requyreth libertie. For standing betwene heauen & hell, God & the deuill, placed in this theater either to ouercome or be ouercome: all reason requyred, that he might be pliable both wayes, & of a flexible will, either to accept god, or reiecte him, folowe Sathan, or pursue him, yelde to his temptations, or resist them, as by practise we see effected in the tragicall comedie of Iob. For if Iob had lacked free will to do well, what great masterie had it bene for God, with such necessary grace, to haue ouercō Sathan? But Iob hauinge free will, frayle fleshe, assaulted of the deuill, pursued of his frendes, tempted by his wyfe, spoyled of his riches, bereaued of his children, vlcered in body, and yet to ouercome all infernall forces, by suche grace of God, as he mighte haue vsed or abused at his pleasure: plainly conuinceth the greate victory both of God & Iob against the deuill, because for godds loue, his changea-

ble will, perseuered without change.

Scotus one of the mirroures of witt
that euer this worlde brought forth,
thought the experience of free will so
palpable, that he iudged the truthe
therof not able to be proued by any ar-
gument more euidently, then by whip-
ping the denyer so longe, till he con-
fessed that the whipper had free will to
whipp him, & to leaue whipping.

So in good sooth I thinke if any mi-
nister weare in lyke case, he woulde
confesse, that the whipper mighte for
the loue of God, let him alone if he
would, and procede in his beatinge if
he listed.

If we wante free will, what Iudg-
ment shall that be in Scriptures so oft
tymes repeated, that euery man shall
receiue accordinge to his woorkes?

What Iustice will there appeare to tor-
ment men eternally for sinne & wic-
kednes, to whom it was impossible to
do any good? Or what rewarde shall
that be which God bestoweth vpon
them, that weare compelled to doe
well, neither was it in their power to

doe

doe euill.

5

In myne opinion, all the theues & harlottes whom the protestantes haue punished in this tyme of erreure, shall geue testimonie against this hereticall assertion. For certainly when the thefe stoale, & the harlot abused her bodie, they did it vpon vehement temptation, (for otherwys they neuer would haue plunged both their soules & bodies into so great daungers.) This temptation then I demaunde if they could haue resisted at that tyme or noe? If not, what law will hang a man so doing a thinge vnauoydable, for it layde not in the theues power to auoyde it? If he could resist it, then he had liberty to do a good woorke & did it not, & consequently answered not the grace of God (without which he could not resist any vehement temptation) wherunto he might haue frely answered.

Finally this error is the roote of all licentiousnes. For thus God knoweth two may reason in Englande, and in the protestantes schole insolubly; Either we haue grace to do well or not,

If

PROTESTANT READER.

If I haue it, then it is impossible to do euill, if I haue it not, it is impossible to do well, for all goodnes proceedeth of grace which compelleth our willes, & all euill cometh of lack of grace, which we haue not at our wills. Therefore let all Epicures liue as licentious-ly as they will, all riotous persons passe their dayes in all dissolution, for this erreure will warrante them sufficient-lye.

The arguments or rather sophismes that protestantes bring against this infallible, experimented, practised, & allowed veritie, in all antiquitie, deserue rather hissing then answeringe, yet one I wi'l answere, that by it the reader may Iudge of the reste.

They alledge forsothe that parte of the scripture in the parable, where the Kinge commaunded his seruantes, to compell them that they founde in the high wayes, to come to his marriage dinner, & the other scripture wheare God is said to draw men vnto him. But this rotten obiection, of long since rooted owt heresies, must haue asould

Luc. 14.

Can. 1.

Ose. 11

Io. 6.

et 12.

a solution, for by this drawing & compulsion, the scripture meaneth nothing, but that god useth great helps to drawe men vnto him, for which they are inexcusable if they come not. As if one inuyte me to supper, yet I excuse my self, he insisteth with many reasons, at the last he induceth me: after I say, he compelled me to come he brought so many perswasions. For do we not see that one of them which weare compelled, came withoute a marriage garment? so that this compulsion of godds grace, standeth with the abuse thereof.

Mat. 22

I haue bene longer in this preface, then perhappes the proportion of the gate with the howse requyred by iuste Ceintrie, yet the opportunitie and necessitie, causeth builders often times to breake their square, as it befalleth me at this presente. And therefore I leaue of purpose an other discourse of the meritt of good woorks, the which I could proue as manifestly as this, & perhappes it weare as necessary: but an other occasion will not wante.

PROTESTANT READER.

In the meane tyme, I request all protestants in the woundes of Chryste Iesus as they tender their owne saluation, to ponder these reasons with the balance of indifferent iudgment, and dailye to goe forwardes in good workes for which they shall receiue their Iudgment.

*To the Catholique-like
Protestantes.*

Your case, as it is most miserable,
so it is most compassionable, for it
seemeth, you in harte desire to serue
god, & yet this desyre is ouerweyed,
with the desyre to enioy the worlde.
Your case I said was moste miserable,
because exiling oute of the Church,
you are like the straying shepe erringe
in the desert mountaines, exposed to
the pray of all rauening woltes. You
haue no weapons to defend your sel-
ues, de pryued of the sacraments, ipoy-
led of the communion of Sainctes, the
incessant prayers & Sacrifice of Christs
faithfull flock. Alas what will befall
you? either the wylde & sauage beasts
wi l deuoure you, or for lack of spiri-
tuall foode, you shall dye in those vn-
frutefull soyles. What can the pro-
testantes Churches afforde you? Ah
infected sermons, corrupted with he-
resies. What prayers? Alas, howe
wil! god heare them who will not here
him? The Communion, o poysoned

cuppe

cupp, better it weare for you to eate
 so much ratibane, then that polluted
 breade, & to drinke so much dragons
 gall, or vipers blood, then that sacri-
 legious wyne. Noe doubt, but after
 that breade, entreth in Sathan, & af-
 ter that cuppe, some of the infernall
 crew. This you know & in youre har-
 tes confesse, & therefore your sinne is
 questionles the greater. You fauoure
 Catholicks and in what you can, doe
 them good. *Ab, quid prodest homini,
 si uniuersum mundum lucretur, anima
 vero sua, detrimentum patiatur?*

For what dothe it profitt a man if he
 gaine the whole worlde, and iusteine
 the damage of his soule? What will
 it auayle you at the day of Iudgment,
 to haue fauored Catholicks, when you
 shall be condemned youre selues for
 half heritikes? What good Catholick
 is theare in england, that woulde not
 loose with all his harte, your tempo-
 rall fauours, for your spirituall good,
 & wishe the not rather that you wear
 fauored of God, then gracious before
 men? If all the fauoures, riches, and

Mat. 16

tures of the worlde, weare summed in one mannes dominion, yet who doubteth but that it weare better to receiue once deuoutly the blessed Sacrament, then to possesse them all. Therefore you may see what detriment your soule sufferethe, for the smale fauoures you minister vnto Catholickes. Ah feare not that they shall be destitute either of spirituall graces or tēporall fauours.

Cast your eyes vpon Goddes providence, & you shall see him tendering them, as the christall humoure of his eye. Abandon for Christe Iesus sake their externall conuersation in religion, whose company internally you deteste. For in very deepe melle of the protestants hate you, the catholickes mislike you, the deuils laugh at you, & god doth vomit you out of his mouth. Woe be to that man that goeth with two hartes, that walkethe two wayes, that intendeth to serue bothe God & the deuill, to be Christes disciple, & a fauoryte of the worlde.

I wonder howe the verye hell you feelee in your soules, the horrible tor-

Apoc. 3

Eccle. 4

Mat. 6

CATHOLIQUE-LYKE PROTESTANTS.

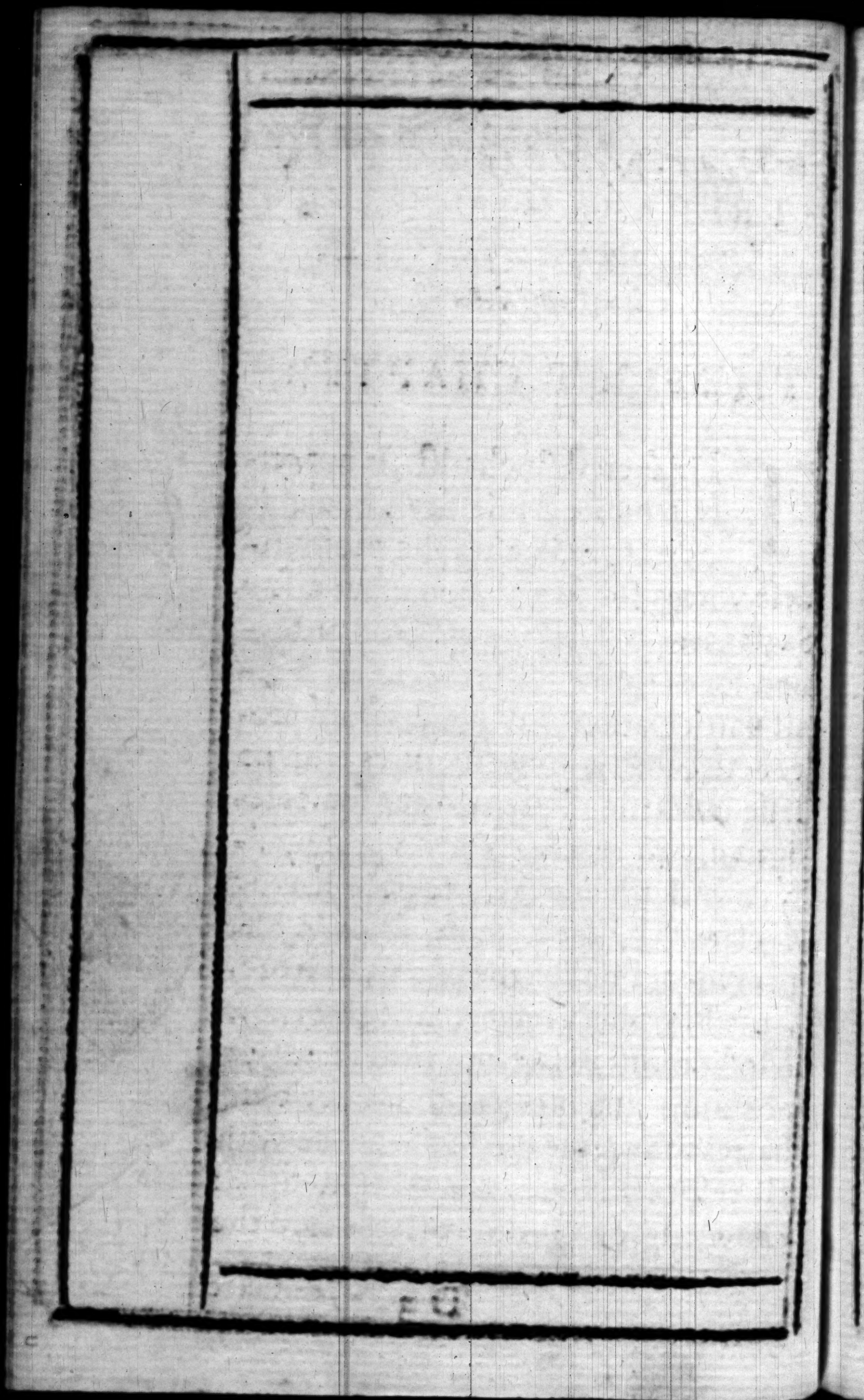
ture of youre consciences; enforce the
you not to leaue that hellish Sinagog?

In good sooth if euer you enter into
your selues, & consider your presente
state in what perills & laborinthes you
haue caste your selues into: I meruel
you either congeale not with feare,
or pyne not away with melancholy, or
your hartes burst not with desperation.

For in your owne conscience, you
lyue in continuall, horrible, & scan-
derous sinne. The houre of your death
is euer imminent, the seuerer Iudgmēt
of God, you are assured you shall not
escape, the eternall paines of hell you
are certaine expecte you: & yet can
you lyue merily, laugh, & passe youre
tyme careleslye? This sinne of yours
I take to be a sinne against the holy
Ghost, and a fynall impenitency, be-
cause in youre hartes you haue deter-
mined, so longe as this rigour of lawes
& punishment of Catholickes indureth
you will perseuer in your accustomed
irreligious profession of protestancy,
from which, I say no more, but Christ
Iesus deliuer you, for whose reclaime

I will not cease to pray.

you not to leave me, but to
in good I hope I shall see you
your father, & consider your
state in which you are & labouring
have called you into : I much
you either congregate not with fear,
or find not any with melancholy for
your heart will not be depressed
For in your own conscience, you
are in a state, terrible, & solan-
dary. The hour of your death
is at hand, the time of judgment
of God, you are assured your
escape, the eternal pains of hell you
are certain expect you : & yet can
you yet more, laugh, & pass your
time as if you were in the world
I take to be a time against the holy
Ghost, and a small impudence, be-
lieve in your heart you have de-
voted to long as this is out of law
to punishment of Catholicism, which
you will prefer in your conscience
to the satisfaction of your conscience,
I say no more, but Christ
I leave you, I leave you.



THAT NOE MAN CAN
PREPARE HIM SELFE
Condignly to receiue the B.
Sacramente.

THE FIRST CHAPTER.

THe sacred Eucharist, is not only a moste Maiesticall & diuine obiect, deseruing the profoundest wittes for speculation: but also a Sacrament & sacrifice by God ordeyned for action, & instituted for a reall participation. Whence-from proceedeth, that it concerneth vs with no lesse industrie to prepare our soules religiously to receiue it, then profoundly to vnderstande it. Therefore hauing declared the speculatiue parte in the precedent booke, the practicall we reserued for this present: not that those Meditations weare not ordeyned, or not most apt meanes to induce oure hartes to receiue this foode of life with all respecte, loue, & affection (for all knowledg of God distillethe into the

harte a certaine sweete motion or impulsion to loue him) but because they weare something remote from practise, they taught not fully the way & particular meanes how oure soules ought to be disposed, to participate this holy Sacrifice.

First then of all the next dispositiō that I can fynde, is a most profound humilitie, wherby with hart & tonge we confesse our selues not able to prepare our soules, to receiue condignly such a maiestie, and that all oure diligence, arriueh not to the thousande part of that which he deserueth. For if the naturall philosophers moste wisely & naturally auert, that *inter locum & locatum, recipiens & receptum, debet interuenire proportio*, that is, betwixt the place and the placed, the receiuer & the receiued, the conteyner & the contained, must be found some proportion: Alas what proportion can we make betwixt God & our soules? his maiestie, & our miserie? his greatnes, & our weaknes? his goodnes, & our wickednes? For if I consider his

great

greatnes, it is immensieue, *quem cali, & cali calorum capere non possunt.* Reg. 8

Whom the heauens & the heauen of heauens, can not comprehend penetrating and enuironing this worlde and all the conteyned therein, as the boundlesse ocean sea penetrateth and enuironeth a spring, yet remaininge without an incomprehensible vastnes of water. How then can my body or soule receiue suche an immensitie?

What proportion or correspondence can we finde? If I consider his maies- tie, his puritie, his excellencie & per- fections: then I heare that *Angeli non sunt mundi in conspectu eius, & quan- to magis nos qui habitamus domos lute- as, & tanquam aquam bibimus iniqui- tatem.* The Angells are not cleare in his sighte, and howe much more we that inhabit howses of clay, & drinke as water iniquitie? *Iob. 4 & 15*

If his Angells nowe possesse their compleate glorie, dwell in the impe- riall heauen, wheare they neuer cease day nor night to singe his praises, if they enioy a state impeccable fro blott,

ble

Job. 14

blemish, or wrinkle of offence, & yet they are vnperfect, stayned, vncleane in his sight: what then am I, *repletus multis miseriis*, replete with many miseries, conceiued in iniquitie, borne in miserie, liuing in sinne and wickednes? so that heare I fynde noe way to prepare my selfe, there can not be any proportion or iust measure betwixt vs.

1. Ti. 6

If I consider his infinite wisdom, *lucem habitat inaccessibilem*. He inhabiteth light not accessible; Myne eyes will be dazeled with the vehemente brightnes of his beames, and the verie Seraphimes them selues, who are all eies & vnderstanding, confesse their infirmitie, inueyling them selues with their goulden winges.

Isa. 6

Gen. 3

If I consider his loue, the vehemency therof striketh me into a maze, for I know the conditions therof to excede so farr the basenes of my loue, that if the Seraphims veyled their feete to declare the imperfections of their affectiōs: I may well with Adam seeke some shrowde, to defende me from

shame

shame, as one affraide to appeare before his face, with such remysnes and congealed frendship; therefore heare I fynde no gate open whereby my louing Lorde may enter into my harte. The lyke I might say of his omnipotēcy, of his Iustice, his bountie, & other attributes. Yea I will goe further, if onely I lacked proportion, if onely my soule for a naturall imperfection, weare incapable of him: then perhaps I might be excused in parte if I came to receiue him: but hauing so often, so voluntarily, freely, & deliberately offended him, What can I answere him? What an vnfitte Temple haue I prepared for him? *O vere* most truly I haue made *Domum orationis, speluncam latronum*. The howse of prayer a denn of theeues: the tente of vertues, a caue of serpentes & basiliskes, of vipers & infernall deuils.

But then what remedie? wheare shall I fynde a way to wynde forth of this laberinth? for receiue him I muste, receiue him condignly I can not; not to receiue him, is deathe, to receiue

him

Mat. 23
Hier. 7

him with a certein proportion I ought. What pillar of fyre, can lighten me from heauen? what voyce can comfort me? *Humilitie*. Say with the Centurion, *Domine non sum dignus ut intres sub tectum meum, sed tantum dic verbo, & sanabitur anima mea*. Lorde I am not worthie that thou shouldest enter vnder my rooffe, but onely say the woorde, & my soule shall be healed. So the Church saith, & so in verie deede we must say & confesse, that the first & chiefest preparation we can make, is to acknowledg our selues insufficient, to make any condigne preparation: & this not onely in wordes, but also in hart, as this discourse evidently sheweth.

That

THAT GOD REQVYRETH A
Certayne Preparation of them that
receyue this Sacrament.

CAP. 2.

Although the vnsearchable providence of God, did well foresee our inhabilitie for condigne Preparation, yet he would not be contented, with this humble nothinge, or lowlye priuation, because the swete disposition of his diuine wisdom requyred aswell in grace, as in nature, the cooperation of his creatures.

Ezechias coulde not recouer his life, yet God woulde not restore it, except he receiued the pultes of *Ihais*. *Isa. 38*

Naaman *Sirus*, coulde not fynde any cure of his leprosy within the compass of nature, & God woulde not miraculously heale him, before he washed his body seauen times in Iordaine. *4. Re. 5*

If Elias be almost starued for hunger, he must goe to the woman of *Sidon*, to be supernaturally reliued. *3. Re. 17*

No. 2

If our Saviour conuerte water into wyne, he will haue them to prepare the matter for his miracle, by fillinge their vessels.

No. 9

If he geue sighte to the blind borne begger, it must be after the bathinge in *Siloe*. And finally, his vniuersall practise in curing the soares of the bodie and greifes of the soule, was not fully brought to effect, except the patientes in some sorte or other, disposed them selues to receiue his diuine influence. Hereupon came those voyces, *Credis? Confide, quid vis? vis saluus esse?* Dost thou beleue? Haue confidence, What wouldest thou I should doe? & such like speeches, all which pregnantly proue, that God exacteth of men, a free & voluntary cooperation & preparation to their iustification & saluation. For then he knew the musick to be most sweete, when the treble & the basse, the highest and the lowest, God & his creatures, comforted in one harmonie, by due order, proportion, & subordination. For it standeth not with the nature of friend-

shipp

that a man should be either admitted into the amitie of God, or encreased in his loue, hauing free will, withowt the cooperation therof, nomore then aman that had handes, shoulde feede without putting meate into his mouth, or a fishe shoulde lyue without swimming, or a birde withowt flying.

Since therfore the sacred Eucharist, ioyneth our foules and bodies really with Christ, cureth our spirituall maladies, encreaseth our frendship with God, describeth vs Citizens in the heauenly Hierusalem, filleth our harts with diuine faoures & graces: there is noe reason but we shoulde dispose our selues to receiue it, by free will desyre it, by feruent loue affect it, and with the armes of Charity, most religiously imbrace it.

Ephes. 2

2

We know the Eucharist, is a foode ordeyned for the norishment of the soule, for by Baptisme, we are regenerated spiritually: by confirmation, we grow in grace: by the Eucharist, after we come to a certeine perfecte growth, we are norished & confirmed

in

in goddes fauour. All nourishment requireth a lyuelie bodie, not ouerlaide with malignante humoures, prepared by hunger & naturall heate, to cooperat with it, for the reparation of lost forces.

3

Moreouer the Philosophers hould for a protrite axiome, that *omne agens agit, secundum dispositam materiam*.

Euery agent workethe, accordinge to the disposition of the matter. So we see the soon, if it passe through a clere ayre, what a floodd of light it issueth from heauen vpon the earth: if it find some rare or thinn clowdes in the way, the force is somethinge diminished: if a grosse and thicke clowde, be interposed, the vehemency is greatly stayed, but if a mistie fogge, it scarce appeareth; if the mone, thereare foloweth an eclipse though it weare at none.

In lyke maner, if a soule come to this fountayne of light but eclipsed, that is haith a mortall sinne interposed which fully & wholly hindereth the influence thereof: then what can folowe but nighte and darknes, at what tyue the

toads

toades & serpents range abroade, seeking for their pray. If fogges of sensualitye, clowdes of concupiscences, mistes of petic malices, ouercaste the harte: the force of deuotion, the feruoure of Charitye, the sweetenes of loue, (the proper effectes of this celestiall foode,) are greatly hindered.

Thearfore it lying in our power to prepare the way for these streames of light, since he haith saide, *Parate viam domini, rectas facite simitas eius.*

Marc. 1

Prepare the way of our Lorde, make streight his pathes. Let vs not hardē our hartes, let vs not stoppe his course geue him free passage, prepare his way with pietie, deuotion, and religion.

Doth not faith teach vs, & diuinitie manifestly shew vnto vs, that Christ the lyfe & soule of this Sacramente, is an infinite dignitie? his merittes of infinite desert? this oblation, of infinite valewe? that, in fine, we haue heare present before the doores of oure harts an immensieue sea of heauenly faoures & graces? Why then receiue we not

E

whole

Psal. 80

whole riuers of these supernaturall riches? why fill we not oure hartes as farr as they are capable? Haithe not God said, *Aperis os tuum, & implebo illud?* Open thy mouth, & I will fill it? Ah it is not the defect of Christ & his sacrifice, but our want & indisposition.

4. Re. 4

The vessells first failed, before Elias oyle sealed, & our soules shall first be stopped with imperfections, then this Sacramente stayed to imparte his graces. Therefore let vs enlarge oure soules with charitie, let vs make them deepe with humilitie, let vs raise them vppe a losse with loue & feruoure, let vs open all our passages with prayers, meditations, sighes, and godly affections, let vs shutt vpp all the sluices, & sinkes, to sinne & hell, that no mallice or impietic, no sensualitie or concupiscence, passe into the bosome of

Isa. 48

our hartes, & then, *erit sicut flumen pax tua*, thy peace shall be as a fludd.

Exod. 3

Pf. 147

then the soyle of the soule will flowe with milke & honie. Then, *Ex adipibus frumenti satiet te*. Then, *Torcularia redundabunt vino, & horrea tua abundabunt*

dabunt

dabunt frumento. Thy wyne presses shall overflowe with wyne, and thy barnes abounde with wheate. *Joel. 2*

When I call to memory the wonderfull temple of Ierusalem, how many thousande woorkinen for so many yeares continually labored there, whē I see such choyce of stones & timber, such abundance of gould & treasures such cutting caruing, grauing, pointing, painting, decking, & adorning, of that materiall, inanimate, & tipicall Temple of God: I can not be but so greatly confounded in my selfe, to conceiue, with what diligence, cost, reuerence, and nycenes, they prepared that howse for Goddes Arck, a chist of wood, a figure & grosse portrature of this heauenly foode, a foote-stoole for Goddes feete to stande vpon: & I who am to receiue God him selfe, the true arcke into my liuing soule, vse so smale & coulde industrie to enterteine him.

3. Re. 6

8

2. Par. 3

4.

So many stately Churches as I see builded in Englande, condemne my indevotion: for they manifeste vnto

theire founders religion and pietie to this blessed sacrament. They builded them with their blood, theire sweate, care, & longe labour: & how much more oughte I to doe, for preparinge myne owne soule, for whose cause god would haue Temples, Ministers, with all other rites and ceremonies appoynted?

Finally let vs but weigh the dignity & worth of him whom we are to receiue, by howe many Tytles we are bounde to endeuoure to shew the extreameste diligence possible to prouyde him in our hartes a condigne tabernacle.

Who is this that thou shalt allodge? God. And what can be greater: and therefore all preparation too little?

Who is this that will harbour in thy harte? The owner of thy harte, thy landflorde, he comes to visitt his own possession, that farme he lette thee: and wilt thou not prepare a decente roome for him? Who is this that will sojourne with thee? thy redemer, he that deliuered thee out of bondage,

he

he that paide thy ransom, he that set thee at libertie. And wilt thou not render him thanks? Wilt thou not acknowledg his benefites? Wilt thou not by diligent preparation shewe thy selfe gratetull? Who is this that will visitt thee? Thy dearest friend in the world, one that loues thee better then either father or mother, and haith shewed his loue more effectually then either of them bothe, by shedding all his blood to saue thy lyfe, to cure thy soule, & wilt thou be so churlishe as not to enterteine so true, so entyre & so faithfull a friend with bowels of Charitie, with zealous desyres, with enflammed affection. Who is this that cometh thus masked, with the ryndes of breade & wyne to be eaten of thee? Thy pastoure, to feede thee with his owne blood: thy preiste, to sanctifye thee with his own Sacrament: thy master, to illuminate thee with his owne faith: thy spowse, to marry thee, by his diuine & inessable vnion: thy physician, to cure thee with his immortall fleshe: thy lyfe, to reuyue thee with

his glorious bodie; thy laste ende, to deify thee with his diuinitie. And for so manye graces and fauoures, doest thou imagine that he expecteth not some preparation, some correspondence? truly if he did not, yet curtesie, ciuilitie, humanitie, the lawe of nature, the bounde of a loyall minde, good maners, would enforce any noble hart, to stretche the vaines of his witt vpon the tenters, to finde out all meanes possible, to gratify such a benefactour, to content such a guesste, to interteyne such a friend.

If thou louest God effectually, this languag will not seme newe, for soules that are touched with his diuine fyre, can neuer rest, but are alwayes exco-
gitating, inuenting, & practising new wayes howe to receiue him, howe to please him how to enterteine him.

THAT THERE BE TWO SORTES OF PREPA RATIONS.

CAP 3.

AS there be two sortes of persons whom Christe haith inuited to his table, sinners & iust mē: so he haith appointed two sorts of preparations, the first of necessitie, the other of decency: the lack of the one causeth damnation, the wante of the other, impeacheth deuotion: Of that is laide, *Probet semetipsum homo, & sic de pane illo edat, & de calice bibat: qui enim manducat et bibit indigne, iudicium sibi manducat et bibit, non diiudicans corpus domini.* Let a man proue him selfe, & so let him eate of that breade, & drinke of that Chalice, for he that eateth & drinketh vnworthily, eateth & drinketh iudgmente to him selfe, not discerning the bodie of our Lorde. Of this saide Christ, *Qui lotus est, non indiget nisi ut pedes lauet.* He that is washed, nedeth not but to

1 Cor. 11

10. 13

washe his feete. Of these two preparations, I meane to deliuer all that followeth in this treatise. And first of all what preparation of necessitie Christians are commaunded to bringe when they come to participate these sacred mysteries. Vndoubted it is, that who soeuer will eate this foode & not to his damnation, must come without spott of mortall sinne, that is in his conscience he perswadeth him selfe, that he is in the fauoure & grace of God.

Many reasons I coulde bringe, to confirme this position, but for this present I will content my selfe with two.

The first is the generall rule of receiuing sacramentes, that whosoever participateth them in mortall sinn (except baptisme and penance) sinnethe mortally, yea & sacrilegiously, because he hindereth the influence of God in his vaines of grace, frustratinge the Sacramentes of thaire effectes, which questionlesse can not be but a greate iniurie to almighty God, and a notorious irreuerence vnto his instrumentes of grace.

The

The Second reason, is peculiar & proper to the Eucharist where Christ is receyued: for who dare receiue him being his mortall enemy? what proportion is betwixt God & Beliall? life & death? light & darknes? a den of deuils, & the glorie of Angells? a sink of filth, & the God of puritie?

2. Cor. 6

This is that Iudgment S. Paule said they eate, not iudginge the bodie of our Lord, but casting so precious a Iuell, into so lothsome a dongehill: so sweete a liquor, in so stinkinge a vessel, the dainties of heauen, in a platter of hell. This cannot be done without a horrible offence & a most heinous cryme. These saith S. Ciprian, lick the stone, but neither suck honie nor oyle: & better had it bene for the with a millstone about their neckes, to haue bene drowned in the bothom of the sea. A man therefore that haith committed a mortall sinne can not be admitted to eate at this table, except he obtaine first forgeuenes thereof, at the handes of God, the which he may get by contrition, that is a most profound

1 Cor. 11

*Libr. de cana do.**Deu. 32**Mat. 18*

&

& internall greife rooted in the loue of God, & hatred of finnes, as iniuries done to him.

Ses. 13

Cap. 7

But this preparation, because it is verie harde to come by, & seldom sinners addicted to the worlde, returne to him with such perfection of loue: therefore the holie counsell of Trente remembred a laudable practise, commonly exercysed before in the church, that no man guiltie of mortall sinne, should receiue this Sacramente, without premittinge sacramentall confession. For the difficultie of contrition, & the enormous sacral edge of eatinge our Sauour without remission of finnes did moue the Church to premitte confession, as a way more easie and more secure.

After the soule be washed, with this laborious baptisme of penance, it muste in effect, or at the leaste in firme purpose, performe, all that an entyre & compleate confession requyrethe.

The vsurer must make restitution, & desist from all his trade: The marchante muste restoare his euill gotten

goodes

goodes, rectify his contracts, vse iust measures, &c. He that liued in hatred, must procure reconciliation. He that passed his dayes riotously, must leaue his euell company, auoyde dangerous & experimented occasions of deadly sinne: finally he muste agree with his aduersary whyle he walkethe in the way, that is, his owne conscience, that it accuse him not one day, before his Iudge, when there is noe place of appellation, nor tyme of amendement.

A case of conscience mighte heare be proponed, for Catholickes in Englande: if beinge in prison for religion, & not hauing any meanes to com to a preist to confession: if such a one mighte receiue the blessed Sacrament withoute Confession, hauinge onely contrition of his sinnes. Some will say, let him confesse by writing: But whether confession by writing, be auaileable or noe, I will not now dispute, I know there are some that defende it, but I can not allowe it, because by letters, I can not knowe the presente

state

State of the penitent, when I geue the
absolution: it may be he remembreth
some other mortall sinne, the which he
would confesse before I absolue him:
it may be he sinneth at the same time:
it may be he haith some circumstance
necessary to be confessed. Yet whe-
ther this be a true opinion or noe, I
houlde it in noe wyse conuenient, to
be practised in Englande, for the sca-
dall that might occur, if any such let-
ters were intercepted by protestants.
Therefore I am of opinion, that such
a person after that he haith endeouored
for his possibilitie, with praiers to god
with greife of sinnes, with a firme pur-
pose neuer to fall againe; that he may
receiue the blessed sacramente with
contrition, although he can not come
to confession: because the precept of
confession, beinge appoynted by the
Churche, we are to suppose, that she
neuer intended thereby, to hinder such
good soules from the blood of Christ,
who stand prepared to offer their blood
for Christ. And it seemeth not agre-
able to the bowells of pietye, to de-

pryue her children, in such extreame
conflictcs, of all spirituall armour, a
gainst the aduersaries of her faith.

After then I am confessed and in-
tende infallibly, with Goddes grace,
to performe all that concerneth a good
confession, I may presently after I haue
breathed forth so many sinnes, receiue
the blessed sacrament.

After this disposition, I am not bound
vnder a mortall sinne, to any other
preparation, for by confession, I am
reconcyled to God, indued with his
grace, appareled with the weddinge
garment appoynted for this feast, an
nombred amongeste the frendes and
children of God, written as an inhabi-
tant for the citie of Angels. Yet the
remembrance of my passed offences,
the shame of my transgressions, the
horror of displeasinge so soueraigne
a maiestie, ought a little to withdraw
me from kissinge his syde, which not
longe before, I had so notoriously
wounded: to make retyre from im-
bracinge him, whose loue not long a-
goe, so basely I dispyled: to cause me

Mat. 22

stay

stay my foote for vsing him so familiarly, whose frendship hard before, I disdayned so contemptuously.

Therefore I will dispose my self better for the dignitie of his person, the perfection of his loue, the admirable frutes and graces, which this blessed foode affordeth, to all those who condignely receiue it, the which preparation, shall be presently declared.

WHAT DECENTE PREPARATION WE OUGHT

*to vse, before we communi-
cate.*

CAP. 4.

I Once demaunded of a godly and deuoute Religious man, what was the moste forcible meane, that he by longe experience had proued, to helpe a man to pray well & deuoutly? He answered me, a good lyfe, continually to liue well: The which meane in verie deede is most forcible, for such men haue their hartes replenished with Goddes graces, their passions burst not forth vehemently, their soules are indued with many good habits, they fall rarely, ryse more feruently, and consequently conuerse with God more familiarly, and pray more deuoutly. I say after that maner what preparation principally oughte we to bringe to the Euchariste? a continuall good lyfe. What secondly?

A continuall vertuous lyfe. What Thirdly? I answere the same. For those that liue religiously, quickly can reuyue & stirr vpp, the grace of God that lodgeth in their hartes; they can presently with one blaste, accende the flame of Charitie.

But because we fynde few of this stampe, therefore we must descende to more particularities, That all those who for the tyme paste, haue lyued lowfely, or at this present fall often, yet by Goddes grace recouer againe, or contend not much to goe to perfection, but will be content with a certaine mediocritie, yet would willingly goe forwarde, els they must nedes goe backwardes, because in the seruice of God, there is noe staying in any one poynte of holines, but of necessitie, they must either ascende, or descende, as a boate goinge againste the streame, must either goe forwarde or backwarde.

For these therefore, *incipientes*, & *proficientes*, for them that begin to serue God, & them that haue made some

progresse

progressse in goddes seruice, these notes may serue. For fasting, wearinge of shirtes of hayre, disciplines, almes deedes, lying harde, and other lyke mortifications & holy exercyses, concerning the bodie: there can no prescripte generall rule be geuen: for as the complexions, abilities, & meanes to effect these are different; euen so the practise of all can not be alyke, but these rules may be taken as conueniente.

Firste the more a man mortifieth his body by prudence and discretion, the lesse difficultie he shall fynd in all his spirituall exercyses, because one of the greatest enemies we haue, is our bodie, if it be pampered, & therefore mortification, is a good preparation.

Secondly the best discretion in this, I take to be an obediente mynde of the penitente, to his ghostly father, that he propound his desires, and the other approue or disproue them: for comonly a man is not the surest iudg in his owne cause.

Thirdly all those who communi-

cate once a monthe, or once euerie weeke, ought to vie som one or two of these mortifications: for this sacred mirhe, will preserve oure senses from corruption: these spirituall actions, in tyme, will spiritualize oure carnall bodies, & make them fitte instrumentes to serue oure soules, as harboures for the sacred eucharist.

Fourthly these serue as preambles, for this blessed Sacrifice: for as Christ did suffer many cruell paines, before he sacrificed vppon him selfe vpon the Crosse: euen so we (that muste dye with Christ spiritually by compassion in this sacrament, & suffer with him, to glorie with him) ought to prepare oure selues to this holy Sacrifice, with some painefull mortification.

2 Tim. 2

These premised, it foloweth that we entreate of those spirituall meditations, deuout exercyses, & godly preparations, that all good soules may conveniently, easely, breefely, & religiously practise, before they sitt downe to this table, all which I reduce to sixe actes of fyue vertues. And the verie

same

same which the Councell of Trente reckoneth, as dispositiōs to iustificati-
on: those I Iudge most fitt preparati-
ons for the sacred communion: Feare,
Faith, Hope Charitie, Repentance,
which I deuyde into two operations,
detestation of oure passed lyfe, and a
firme resolution, not to fall againe,
the which for memory sake, I thought
good to comprehend in this one word
Feare: For Feare of it selfe, represen-
teth vnto me, the firste acte. F, the
first letter of Faith: Faith, Hope, and
Charity. R, the second Consonante,
Repentance, the which can neuer be
effectuall, except it come with it greif
for sinnes paste, and a resolute good
will of amendment.

These be those sixe wings which the
Seraphims, that are inflamed with
loue, weare furnished withall, when
they appeared before the throne of the
maiestie of God. And all deuout ca-
tholicks indued with them, may haue
free accesse vnto the tree of lyfe, the
seate of God, that is his altar.

These be sixe gates, through which

Isa. 6

all courteours muste passe, that will enter into the presence chamber, to deale with the king of heauen.

These be sixe harbingers who prepare the lodging of the holy Ghoste in iustification, & most fitt to doe the same office for the sonne of God, in the communion. For if theare we enter into friendship with the holie Trinitie, here we renew it & increase it: If theare we abolished deadly sinns, here we extinguishe veniall: If theare we leste the deuill, the flesh, & the world here we triumph ouer them: If there we weare vnited to god in spirit, here we are ioyned both in bodie & soule: If theare we gathered the blossomes of grace, & first frutes of glory, here we reape the cropp of them both.

And therefore as the holy Ghoste in iustification, appoynted the afore-said vertues, as ornamentes to decke the soule against his entrance: in lyke sorte our blessed Sauoure equall vnto him, & of the same substance, semeth to exacte of vs, the lyke preparations for his interteinemente.

Of these sixe therefore, some fewe discourses I meane to delyuer: Howbeit I thought good to aduertise thee gentle reader, that if tyme & oppoirtunitie will permitte: it weare good to take some two or three of those causes or effectes of this Sacrament, entreated in the former booke, of the causes why God instituted this heavenly Banquet: & euery day to stinte a tyme, to meditate or consider, the admirable good, which issueth from this fountaine of lyfe. For if we see many men labour & sweate all the weke, to take a little sensuall solace vpon the sonday: with what greater reason ought we to labour some fewe houres euery weeke, to participate this diuine refec-tion, & spirituall consolation?

Moreouer, if thou synde thy selfe loaden with veniall sinnes: wash thy feete, purge them with Confession, *Lana inter innocentes manus tuas, & circunda altare domini*: Washe thy handes with Innocentes, & compasse the altar of our Lorde. Haue a diligent care, that no vncleane thoughtes

Pf. 25

Psal. 50
Mat. 26

obscure thy mynde : no hatred or malice, occupie thy harte, for these two defectes, hinder greatly this sacrament of Charitie & puritie. If of frailtie they occur, lifte vpp thy hart to god with some affectuall speach, as, *Cor mundum crea in me deus. Ignosce illis domine, quia nesciunt quid faciunt. Create in me o Lord, a cleane harte. Forgeue them o Lorde, because they know not what they doe.*

FEARE. I

Psa. 100

FEare the beginninge of wisdom, is the first gate, by which we muste enter into the palace of wisdom, whose chamber of presence is this sacrament.

But because feares are various, therefore I will distinguish them, that we may better know what feare is required, & what feare is to be reiected.

Foure sortes of feares, I fynde proued by experience, and taughte of diuines : worldly, seruyle, filiall, & angelicall.

Worldly

Worldly feare, is an inordinate af-

fection

section of the soule, whereby a man flieth the seruice of god, to auoyde paine disgrace, or som other temporal losse. This feare god knowes, reigneth ouer so many in Englande, who flee from God to kepe their goodes, frequent the Churches of protestantes, because they will not be thought Catholicks, they dare not come to the Foode of lyfe, lest they loose their temporall lyfe. But the day will come, when they will curse this hellish feare, which hindreth them of the ioyes of heauen, and heaped vpon them, the paines of hell. This feare, all that come to the Altar of God, ought to detest.

2
Seruyle feare, consisteth in auoydinge sinne, lest God woulde punishe the offence, with losse of Glory, or gaine of tormentes: and this Fathers compare to a needle of siluer, that drawethe after it a threede of goulde: for comonly all those who are iustified, first eschew sinnes, lest god would punishe them, and then they abhorre them, because they so iniuriously offend so louing a Father: & so this sil-

Feare.

*Seruyle
Feare.*

uer feare, leade the in the threede of
goulden Charitie.

Many coulde & indeuout Christi-
ans, come to this sacred feaste, once
a yeare, rather for feare of hell, then
for any greate deuotion or loue, they
beare to God, or to his Sacrament:
& such without all question, are most
base mynded, and scarce deserue the
name of Christians: But if they haue
this ioyned with Charitie, then it will
serue to make Charitie goe forwardes.
For when our loue is cold & remisse:
the feare of loosinge lyfe euerlasting,
or increase of glory, helpeth our soules
greatly in this state of miserie. And
therfore euen good soules, may make
this discourse with them selues, I will
frequent the Eucharist, for thereby I
know my glory shall be increased, &
my soule confirmed more stedfastly in
grace, for which cause, I shall not sinn
so often, and consequentye auoyde
hell.

3
*Filiall
Feare.*

Filiall feare, the offspring of Charity,
hateth sinne, as an offence of God,
so good & louing a Father; and this

ques

questionlesse, is most requisite, for all those that frequent this Sacrament. Therefore let euery good soule, caste a glaunce with the eye of his vnderstanding, and contemplate all his passed lyfe, & afterwarde let him think with him selfe, moſte certaine I am that mortally I haue offended my god my Father, but were these ſinnes yet forgeuen me? Haue I confessed them with ſuch diligence, with ſuch greife as I ought? Haue I not left many vnconfessed for negligence? Haue I not ſince that tyme often with ſecret hatred, with hidden concupiſcences, with clowdie deſyres, of pryde, and welth, offended my Father: I knowe what perplexities, affrighted euen his greateſt Sainctes: And what ſhall I ſay? One cryed, *Delicta quis intelligit? ab occultis meis munda me domine.* Who knoweth his ſinnes? From my ſecrett-offences, clenſe me o Lorde. An other doubting ſaid, *Verebar omnia opera mea.* I feared all my woorkes. An other remitting the Iudgment of his cauſe, to the mercy of God, confessed that

Pſal. 18

Iob. 9

1 Cor. 4

he knew not him selfe then guiltie of any cryme: but for that God haith purer eyes then any men, he can find a grosse faulte where men discover no errour, therefore he referred all vnto his mercifull Iudgment. And so must we in this preparation, accuse oure selues in the sight of God, open oure woundes, to this heauenly phisition, that he may with his precious blood, cure our soares, & geue vs full remission of our sinnes.

*Angelical
Feare.*

Isa. 6

Angelical feare, is a most profound reuerence, humilitie, respect, & submission vnto god. For the Angels knowing the maiestie of God, his perfecti-
ons, and infinite goodnes: they fall downe before him, they woorshippe him, they crye incessantlie, *Sanctus, Sanctus, Sanctus, dominus deus Sabaoth. Holie, Holie, Holie, Lord God of Sabaoth.* And this feare, this reuerence, humilitie, respect, & submission, happie is he, that can bringe it in the highest degree, to the holie Euchariste. Wherefore we muste prostrat oure selues before the blessed Tri-

nitie

nitie, & from the bothom of our hartes, blesse, glorify, & woorship them, & particularly for this admirable gifte of the venerable Sacramente. Blessed is that soule, that can so submitte herselfe, before the prefence of god, that with most lowly & profounde humilitie, she can acknowledg the maiestie of God, & her own milerie, that one abisse may call vpon an other, *in voce cataractarum*, that is, our nothing of his omnipotency, with the vertue of the cataractes, that is the woundes of Christ. By this it appeareth, that seruile, filiall, and Angelicall feares, prepare our Soules to this Sacrament.

psal. 48

FAITH. 2.

There are three sortes of vertues, whiche the sanctified flocke of Christ possesse: Theologicall, as Faith Hope, & Charity. Morall, as Iustice, Temperance, Fortitude, Prudence. The thirde are mixte, & border vpon them bothe, as the vertues

of

of penance, & religion. The firste haue God for their next object: the second our actions: the thirde, partly our actions, partly God.

All diuines confesse, that albeit, all vertues are meritorious of gods grace, & eternall glorie: yet the Theological they preferre before the rest, because they immediatly conuerse with God, their scope is wholly for him, they mingle no creature with God, & therefore the exercyse of them, as it is to vs most beneficiall: so to God, most gratefull.

He then that intendeth to communicate, may breiefely runne ouer, all those misteries, & poyntes of Faith, which we are bonnde to beleue. For men in very deede haue a precept, to exercyse somtymes, these Theological vertues; & none more conuenient, then when they diplose them selues, to receiue this Sacrament of Faith; They may then with tonge and harte say & confesse, that they beleue, 1. there is a God. 2 That he created heauen & earth. 3 That he punisheth

vyce & rewardeth vertue: those with
eternall paynes, these with eternall
ioies. 4 That he haith a speciall pro-
vidence ouer his seruants. 5 That our
soules are immortall. 6 That we are
conceyued in originall sinne. 7 That
Faith, Hope, & Charitie, are neces-
sarie meanes to saluation. 8 That re-
pentance after actuall crymes, god re-
quyeth at our handes; We may re-
peate the articles of our Crede, (for
the other 8, were requisite to haue
bene beleued in all ages) 9 as, That
we confesse God the Father, God the
Sonne, & God the holie Ghost.
10 That the Sonne was incarnate for
vs. 11 Conceyued by the holy Ghost
12 Borne of a Virgin. 13 Was cru-
cified. 14 Deade & buried. 15 That
he descended into hell. 16 He roase
again the third day to lyfe. 17 And
ascended into heauen. 18. Wheare
he sitteth on the righte hande of his
Father. 19 The holye Catholicke
Church. 20 The Cōmuniō of Saints.
21 Remission of finnes.
Belydes that, there be seauen Sa-

cramentes in the catholick Church,
 Fyue whearof apperteyne to all men,
 as baptisme, Confirmation, the Eu-
 charist, Penance, & Extreame vnc-
 tion. Two concerne not all, but cer-
 taine persons, as Matrimony, & or-
 der. 23 That the Scriptures procede
 from god. 24 That oure Sauoure is
 really in this Sacrament, wheare the
 more learned sort, may exercyse their
 faith most excellently, about transub-
 stantiation, & all those pointes which
 the Catholick Church haith determi-
 ned in this mistery, or what els foe-
 uer. And after this exercyse, let them
 say, O Lorde I beleue all these, but
 helpe my faith: I am prepared to dye
 for them, & therefore graunt me grace
 to be able to performe it.

Marc. 9

HOPE.

3

Goddes goodnes after two ma-
 ners may be considered, firste
 in it selfe as it perfecteth God
 in his nature & essence, as it enricheth
 his substance: secondarily, as it haith

relation

relation vnto vs, by powring downe graces & fauoures, as the light of the soonne adorneth the sphere and body of the soonne, and besydes powrethie downe light, heate, vertue, & influences vpo the earth. The firste goodnes of God, diuynes call absolute: the seconde relatyue. The first is the object of Charitie; the seconde, the object of Hope. For the vertue of Hope, haith two actes or operations; one to expect & desyre of God, lyfe euerlasting, & the meanes to atchiue it: an other to loue God as good & beneficiall vnto vs. Both which operations, be most conuenient preparations, for the soule that intendeth to receiue aboundance of grace in the Eucharist, because therein we haue oure Sauour, our last end & felicitie, and the chefest meane that God haith deliuered to his Church to attaine vnto felicitie.

Therefore let thy harte then breath forth som affectuous exercyse of hope. Say, O Lord in thee I hope, thou art my hope, thou art my last ende, thou

my

my glory, thou my pathe, thou my way. Ah when shall I see that day, that happy day, that day without nighte, that euerlasting day, when this soone shall neuer set to me, when no clowde shall ouercast him? I hope o Lord by thy grace, by vertue of thy promise, that I shall performe all that thou hast commaunded me, & so enioy shortly that I hope. And therefore come daungers, come perills, come temptations, come persecutions, come prisons, come feters, come rack, come gallowes, come death, come whatsoever the deuill can suggest, or malice deuyle: in thee I truste, thou canst, thou wilt defende me if I fayle not, & yet by vertue of this breade of lyfe, I hope neuer to fayle.

Many moe such sweete speeches, thy soule may most affectuously vtter by the vertue of Hope.

The other operation of louinge of God, as communicatiue of his goodnes, as beneficiall vnto vs, serueth no lesse for our purpose, then the former. Because heare we may discourse ouer

all the benefites that God haith bestowed vpon men in generall, by gifts of nature, grace, and glory, and vpon vs in particuler. The generall are, Creation, Conseruation, Redemption, Grace, and Glory, offered to all those that will accept them: particuler, to be borne of Christianes, to be baptysed, to haue offended, and yet that Goddes iustice would not condemne vs to hell in such estate, but called vs againe, iustified vs: & so by passing distinctly ouer the faoures of God, I know not how, but the soule ordinarily feeleth, a most sweete affection & tender loue vnto the geuer. In so much that S. Augustine in his confessions, thanked God for the milke he receyued of his nurse; by his diuine prouidence. For it is moste certayne, that if we be of the number of goddes elected: all particuler giftes & graces weare conferred to vs, with an intention that we should effectually by the take occasion to serue God, & consequently meritt lyfe euerlasting.

Wherefore I would counsell eue-

ry one, to weigh his lyfe paste, and what meanes God vsed, to doe him good, as to conuerse with godlymen, to reade such spirituall bookes, to see, heare, or vnderstande, of examples which moued him to vertue, terrified him from sinne. Let him call to memory so many illustrations, godly motions, feares of death, desyres of heauen, sweete shewes of vertuous lyfe, deformities of a vitious, terroures of hell; glorie & peace in the seruice of God, finally what infinite waies God prouided to helpe him to his last ende.

All which recapitulated in one sea of graces: let him thanke God for the. Let him say, O bountifull Lorde, thy goodnes is endles, thy mercies boundlesse: howe shall I repay suche graces & fauoures? I am not able to answer a myte for a million: and lowe, to make them more aboundante, thou hast prepared for me, the treasures of heauen & earth in this Sacrament. As thou art myne, so I will now and euer be thyne. What I can doe for thee, I will performe, by enriching thy chur

ches, feedinge thy poore seruantes,
procuringe thy glory. &c.

CHARITIE.

4

IF euer in this lyfe Charitie haue oc-
casion, to vent forth the pureste
flames of loue, her most vehement
affections, her fyrie desyres: If that
sacred fire which our Sauour brought
from heauen ought euer to be kind-
led: it is now especially when we ap-
proch to this fountayne of Charitie,
this springe of goddes loue. Truth it
is, that Charitie bendeth wholly, to
imbrace, please, & delight God, yet
sometymes, through slouth and negli-
gence, by our imperfections & veni-
all sinnes: there is a certayne smoke,
that suppresseth the flame, the which
we must remoue or consume by blow-
inge this fyre, as S. Paule exhorted
his disciple, to stirr vppe the grace he
had receiued by imposition of handes,
by the Sacrament of holy orders.

2 Tim. 1

And in this, we muste imitate the
cocke, who flakereth and shaketh of

drowsy sleepe before he croweth. This reuyuing of Charitie we may come by, if we procure in oure Soules, a greate thirst of the water of lyfe, & a greate hunger of this breade of immortalitie.

And in verie deede theare lackethe nothinge to attayne thereunto, but a little demurr and consideration of the misterie. For if one put his hande in a flame & presently pull it back againe, the flame will not burne him, but if he demurr a little, no doubt but fire will shew what it is: so he that lingerethe a whyle in weighing what he recei- ueth, shall not neede any greate exer- cysc to procure an inflammed desyre, but lyke the Spowse who said, *Fulci-*

Cant. 2

te me floribus, stipate me malis, quia a-

more langueo. Fortify me with flowres Inuyrone me with apples: For I lan- guishe with loue. He will languishe with the faintnes of consuming affec-

Psal. 41

tion, & crye with Dauid, *Quemad-*
modum desiderat cervus ad fontes aqua-
rum, ita desiderat anima mea ad te -
deus: quando veniam & apparebo ante
faciem tuam? As the harte thirstethe

after

after the fountaynes of water, so my soule thirsteth after thee my God: when shall I come & appeare before thy face.

In this consideration we may briefly call to memory, the euills, the presence of our Sauour in this Sacrament remouethe from vs, and the good it bringeth to vs. For if I be infirme, he will cure me: if wounded, he will heale me: if weake, he will comforte me: if blynde, illuminate me: if poore enrich me; if naked, cloathe me: if hungrie, feede me: if deade, reuyue me; if sensuall, spiritualize me: if drowned in worldly delightes, diuert my hart to the true Ioyes of heauen.

Sinnes paste, he pardoneth: from future offences he preserueth: temptations, he diminisheth: passions, he brydleth: concupiscenses, he restrayneth: remorse of conscience, he appeaseth: the paynes of purgatory, he releaseth: the flames of hell, he wholly extinguisheth: all euills in fyne flie from the face of his maiestie, as serpentes & snakes from the light of the

foonic.

The good he bringeth, is no lesse then the euill he expelleth: For (by his presence) he doth dignify our soules, deify our faculties, vnyte vs really to him selfe, ioyne all the faithfull in a perpetuall leauge & amitie, replenishe vs with graces, sprinkle oure hartes with his blood, inflame them with his loue, arme them againste enemies, sowe in them the seede of immortality; besides a sea of mo faouours which we declared in the booke of the causes of this institution.

I thinke that no man of discretion, would not desyre most earnestly such a foode, which bringethe with it so many treasures. Yet heare I might exclaime & call vpon heauen & earth, to wonder at the blyndnes of men, who ripp owte the bowels of the earthe, delue into the hart of craggie rockes, for the thirst of goulde & siluer: who sleepe neither daie nor nighte to hunt for honoures: who spende their lyfe, their patrimonies, their credit, their bodies, their soules, for a dramme of
dronken

dronken delight & carnall pleasure, and yet will scarce spende the tenth part of that diligence, to winn the treasure of all treasures, the honour of all honours, the delight of all delights, true, permanent, glorious, not inferioure to man, but eleuating him, to the equalitie of Angells.

If a man be verie sick, the thirst he haith to recouer his health, causeth him abyde launcing, cutting, burning, he will not refuse purgations, though his sight repyne at them, his imagination abhorre them, his tast detest them, his stomake, both loath & languishe at them. And so deare brother oughteste thou to conceiue thy selfe to be most miserably sick, for sundrie spirituall infirmities of euill habites, stronge passions, vehemente concupiscences, many veniall sinnes, dyuers euill occasions, which in short tyme without all doubt, will draw thee neare a spirituall death, if thou preserue not thy soule with this medicine of lyfe.

Neither must thou think, that presently thou shalt recouer thye spiri-

Psa. 131

tuall health, for neither doe patientes presently recouer their corporall: but expect a tyme, vse it oftē, procure that thy bodie be kept in good order, thy soule collected, thy company & conuersation religious: & then after halfe a yeare of this cariage, tell me whether this medicine haith not greatly comforted thy soule, rectified thy faculties, and caused thee, to render that frute thou wished. Inflammed with this heauenly desyre, & languishing with this sacred hunger: I will say with Dauid, *Non dabo somnum oculis meis, nec palpebris meis dormitationem, & requiem temporibus meis: donec inueniam locum Domino, tabernaculum deo Iacob.* I will not permit myne eyes to slepe, nor myne eyelids to slumber, nor my temples to reste: vntill I provide a place for our Lorde, a tabernacle for the God of Iacob. I will neither slepe nor rest, till I find the place of my God, till I see him, till I prepare him a gratefull seate, a godly tabernacle, a princely throne. With the spowse in the Canticles, *Cir*

cuiba

caibo querens quem diligit anima mea.

I will circuite, searchinge, whom my soule doth loue. I will vse these circles. I will firste consider howe God created me right, but I fell; then he redemed me, but yet I was negligent to applye his precious blood vnto my soule: He gaue me then his sacred foode, wherein he is the applyer, the applied, & the meanes of application. O how many circles of Goddes loue & our ingratitude, might deuout soules runne ouer, in meditatinge the passion of Christ, & the manifold fauoures he shewethe vs, in this Sacrament?

VNION IN WILLES.

HOW WE MVST PROCURE

to vnite oure Soules to God, in preparing them to receiue him.

ALL naturall bodies, the nearer they approch their places and centers, the more they accelerate their motion, they runn with grea-

ter

Cant. 2

Psal. 36

Psa. 138

Psa. 61

ter force and vehemency : So our hartes running to God the moſte naturall place of oure ſoules, the verie center of all pyctie & religion, with the winges of our willes, we ought rather to flye then runne. And therefore as oure Saujour cometh to vs running ouer the mountaines, and paſſinge ouer hilles, moued with the motion of loue : ſo let vs with the lyke loue, encounter him. He cometh to vnite him ſelfe to vs (as was declared in the 41. cauſe) lett vs endeuour to vnite our ſoules to him. And firſt of all, our wittes and vnderſtanding : Reuele to God thy ſecrets, make him partaker of thy coun- cels, of thy deſignementes.

But ſome wrangling Sophiſter will ſay, to what ende ? doth not god know *omnes cogitationes noſtras a longe* ? all our thoughtes a farre of ? Doth not he ſee them better then we ? To what end then ſhould we reueale them ? He can ſatiſſy this ſpeculation. He knew well the contrarie to be moſt gratefull to God in practiſe who ſaid *Effundite coram illo corda veſtra*, Poure owte your

hartes

hartes before him, open vnto him your
 desyres. He knowes them before I am
 not ignorante, *effundite*, poure them
 forth, & he lykewyse will confirme it
 that said, *Reuela Domino viam tuam,*
 & *ipse faciet*. Reueale thy way vnto
 our Lord, and he will woorke. For in
 truth although God know all we haue
 in our hartes, yet, I know not how,
 but (in vnfouldinge our secretes, vnto
 him) we receiue a meruelous conten-
 tation, as the prodigall sonne retur-
 ning to his father, discovered his lewd
 behauiour, & ryotous lyfe in sayinge,
Pater peccavi in caelum & coram te, &
iam non sum dignus vocari filius tuus.
 Father I haue sinned against heauen &
 before thee, & am not nowe worthie
 to be called thy sonne. His Father
 knew well before his erroures, he had
 scene his repentance, but yet this pou-
 ringe forth of his soule, was question-
 les, no lesse gratefull to the Father,
 then comfortable to the sonne. And
 Dauid the Prophet semeth to empty
 all the secrets of his soule, in his psal-
 mes, *Quoniam iniquitatem meam ego*

Psal. 36

Luc. 15

*cognoſco, & peccatum meum contra me
eſt ſemper. Tibi ſoli peccaui, &c.* Be-
cauſe I acknowledge myne iniquitie,
& my ſinne is alwaies againſt me, thee
alone I haue offended. So ought we
in particuler to receiue the memory of
our paſſed lyfe, the ſinnes of our youth
what graces God gaue vs, & how ne-
gligently, how indeuoutly, how irre-
uerently we departed our ſelues with
him and them. And truly if this be
done with good attention, and but a
meane affection: It filleth the ſoule
with meruelous conſolation. For me
think I ſee God, powringe into thoſe
veſſels of that hart, as many graces as
it reuealeth ſecrets; becauſe he know-
eth well enoughe, that men can not
inſtruct or open vnto him, any thing
that he knoweth not: yet that frendly
affection, that amiable conuerſation,
that endeuoreth to accompliſhe true
friendſhipp & amitie, is moſt accepta-
ble to his maieſtie, and conſequently,
moſt profitable to vs.

VNION IN AFFECTION.

THis Vnion of affection, the best offspring of Charitie, questionles cōteyneth the somme of all perfection: wherof he that intendeth to fill his soule with Goddes fauours & graces, muste perfume it with this sacred incense, and conforme his will with goddes will, his intention, with Goddes intention, his desyres, with Goddes desyres. For in verie deede, this maketh not onely a good Christian, but also a perfect spirituall man.

Two thinges specially God desyret, for which he created this mighty masse of the world, his owne glorie, & oure sanctity, or rather lett vs say but one, take whether of them you will: oure holines, is his glorie, & his glorie, is our holines. For gods glorie is, that we thinke of him, as creatures of their Creator: That we knowledge him, serue him, and loue him in our selues, procuring continually, that others do the same, and this is our holines.

He

He therefore that pretendeth, to make an exquisyte preparation, Let him heare dilate his hart, and extend his affection. I know some good soules in the world, who euery morning so soone as they awake, the first woorde that issueth owt of their mouth is this, O Lord graunt me that I may spende this day most feruently to thyne honor & glory. And as often as they heare the clock stryke, passe by any church see any Image, they renew this swete & angelicall breath. And truly in this poynt, we shoulde be lyke the couetous marchantes, who let noe occasion passe wheare they think they may gaine. You may see how they stand expecting at their stawles, euery looke or glaunce, euery stop or stay, of passingers, is a sufficiente motiue, to inuyte or call them to buy: So shoulde these soules doe, who are trayned vpp in the shopp of deuotion, and loue of God, lett passe noe little occasion, wheare they may glorify God by perfecting their owne soules, by benefyting their neighboures. For I lett passe

the

the bound we haue to doe so, for diuers benefites god haith bestowed vpon vs. I omitt the excesse of meritts we offer vpp to God: I will say nothing of the feruent loue of God which deserueth it, but that this affection, this desyre, this thirste of goddes glory, is a greate signe of predestination. For I am not ignorant, that Fathers assign many great & notable coniectures, of the present grace & fauoure of god, of eternall predestination & future blessednes: as to lyue a longe tyme without mortall sinne, is a good signe of present grace, & predestination, but secret sinnes creepe in often, & a certaine remisnesse of good woorks, cracketh the barke many times, wherein men seemed to sayle securely.

Patience in aduersitie, argueth a stedfastnes of mynde, and excesse of fortitude, but yet often he that is patient to day, loseth his patience to morrow, he that was patiente in loosinge his goodes, will not sticke to fall into some other sinne, or if he be patient in one matter, he is impatiente in an

other

other. To heare willingly the woord of God, (so our Sauour taught vs) is a good signe, for he that affecteth the goddes woord comonly haith an intention to obserue it, but this signe often fayleth, for many for vaine curiositie, or to manteyne their wrangling spirites, as Calucnistes are neuer quyet, but when their eares are tikled with itching sermons, or cauelinge catechismes. To loue and pray for our enemies, is a good signe of predestination, a note of greate charitie, but yet it may proceede of a certaine naturall disposition of a noble mynde, rather then the true loue of god. For many disdayn to reuenge iniuries done vnto them, for a naturall inclination to magnanimity, as the eagle to seaze vpon the flies, although they molest her. Martyrdome, a confession of Christes faith, a sealinge of his loue with blood, is an excellent signe, but yet we see how many heritykes haue offered them selues to death for their phantasticall opinions. Yet in my Iudg mēt, this affection, this neuer-resting

desyre

desyre of Goddes glorie, this continuall procuring of a mannes own perfection, or the spirituall good of his neighbour, is as manifeste a signe of predestination, as any of the rest. For such soules are lyke vnto a needle touched with the loade stone, that neuer resteth till it be fixed with the pole-starr: euen so they touched with predestination, neuer rest night nor day, eatinge & drinke, at home and abroad, in prison & in libertie, they are alwayes stirring, they neuer can be quyet, till they be vnited with their pole, with god in heauen.

I know this signe doth not inuincibly proue that a man is in grace, or predestinate, yet it is one of the beste coniectures, because it carrieth with it so many excesses of vertue internally and externally for a mannes owne perfection, & the perfection of others towards God & our neighbours.

Moreouer it can not proceede but from most vehement Charitie, and a continuall motion of goddes grace,

I haue seene this feruent affection

Sap:

3

in certayn deuout persons, put in practyse, & they semed vnto me, *Scintilla discurrentes in arundineto*, certayne sparkes offyre flying among drie canes burning all they meete withall: Their eyes, actions, & woordes, weare all inflammed with this desyre of Goddes glory & honoure: They weare neuer well, but when they meditated, inuented, or executed somthing for god for the reducing of sinners to good life, heretikes to the church, & good men to the increafe of perfection.

In this vnion of our willes with gods will, consisteth the somme, the soule, & verey essence of that preparation, we ought to bring to this Altar of god. For by this affection, oure hartes are enlarged, the vessels of oure soules are made more capable, The temple of Christe is much more amplified.

Therefore he that intendeth to receiue our Sauoure, with conuenient deuotion: let him make a most firme resolution, not in woordes, but really, and from the bothom of his harte, that he will neither speake, thinke, nor doe,

any thing in all his lyfe (as farr as god will graunte him grace) but all shall tende to goddes honour & glory, to the profitt of his owne soule, and his neighboures. This is a hart, *secundum cor dei*, correspondēt to the hart of god. O what a diuine vnion will this be, wheare Christe geueth him selfe whollie to man, and man consecrateth him selfe wholly to Christe.

Me thinke I see the soonne and moone in the full, to stand one against the other, a riuer running with a most vehement course, & incorporatinge it selfe with all the endlesse water of the ocean sea. Me thinke I see a fyre fall from heauen, and consume this diuine sacrifice, as it did deuoure the sacrifice, the wood, and water Elias had prepared. 3 Re. 18

O blessed soules that vnderstande this poynte & put it in execution. O howe gratefull an oblation is this, to him that thirsteth after our good? O howe ryche will suche soules returne from this trefury of all goddes graces? All other vnions, all other vertues,

wayte vpon this good will, the efficacy whereof, the execution will trye.

3

ZEALE.

GOd in this Sacrament, shewed not onely the first effect of loue which is vnion, but also zeale, extasie, & beneuolence, as was declared in the former booke of causes.

And therefore loue requyring a reciprocate & mutuall correspondence, we oughte to come prepared, to receiue him with a proportion to suche loue, as he offereth him selfe withall.

This effect of loue, causeth greife and anguyshe in those soules wheare it reigneth, because they can not abide that God be iniuryed, they can not tollerate the blasphemies of mē, their impropertions, maledictions, theftes, heresies, and such lyke offences. For when they perceiue God so dispised, whom men oughte so to haue worshipped & reuerenced: They consume away with greife, and so said he that felte it him selfe, *Tabescere me fecit*

Ps. 148

zelus

zelus meus, My zeale did consume me.

He then that drawethe neare vnto Christ by intending to cate his bodie, consequently to his former resolution must determine with him selfe to proclame open warres with sinnes & heresye, that he will roote them owte of the world, with as greate industrie & diligence, as lyeth in his power.

So taught he vs that said, *Qui diligit is dominum, odite malum*, You that loue god, hate euill. For the loue of God engendereth in oure hartes a horroure & detestation of sinne, because sinne was that which nayled him on the crosse sinne proclame th warr against his grace, sinne carrieth mortall hatred against his loue, sinne finally hindreth vs from due preparation, & would robbe vs of the frute of this Sacrament. Therefore lett the deuout receiuer renew this holie hatred, let him proclame an endlesse warre, without hope of peace or truce.

Psa. 96

EXTACIE.

actions by saying, this o Lorde I doe
for thee, this I offer thee, this I will
effect most diligently & for thy loue.

Hearcupon will ensue an admirable
peace and tranquillitie of mynde, and
that quyetnes of conscience, that sur-
passeth all sence. Besydes an alacritie
of hart to goe forward in the seruyce
of God, according to that sayinge of
Psa. 118 *Cucurri viam mandatorum tu-
orum, cum dilatasti cor meum*. I haue
runne the way of thy cōmaudements
when thou hast dilated my harte.

Truly after that a man is thus trans-
lated into God, he shall fynde heare
vpon earth, a heauenly paradyse, yea
he shall possesse a paradyse of plea-
sure in his owne soule, & consequent-
ly a most fitt soyle to plante the har-
boure of lyfe, oure Sauoure Christ,
with the sacred frute of his Eucharist.



BENEVOLENCE. 5

IF I haue consecrated to God, my harte with affection, and all that I am, by offering him my body & soule, what remayneth to imparte by beneuolence? Loue can not wante this effecte, and therefore we muste fynde owte some obiect.

If my faculty serue, I will be bountifull to the Church by adorninge his sacraments: I will succour those which suffer in prison for the confession of this mistery: I will procure meanes, althoughe neuer so many daungers ensue, that God be glorified by the distribution of this sacred foode. For better it weare that I shoulde be depriued of a thowfande lyues, then God depriued of his glory. If my abilitie afford not, then will I wish & desyre that it did, and supply in affecte, that which I want in effecte. Then I will ascende with my prayer into heauen, & request all the neene quieres of Angels, Archangels, Thrones, Domi-

nations

nations, Vertues, Powers, Princes, Cherubims & Seraphims, all the troups of Patriarches & Prophets, all the colledg of Christes Apostles, the invincible army of Martyres, the holy congregation of Confessours, the vnspotted society of Virgins: to blesse & prayse God for his admirable loue, in instituting this Sacramente, & beseech them with their inflammed affections, to accompany my could desyres.

Dan. 3

Psa. 148

After with the three children, I will inuocate all the creatures of God to blesse him by sayinge, *Benedicite omnia opera domini, domino &c.* Prayse ye oure Lord, all workes of our Lord. And with king David, *Laudate Dominum de caelis &c* Prayse ye our Lord from heauen. And inuete them nowe not onely to prayse him, as dwelling in heauen, but also as sojourning heare in earth.

The deuoute receauer, might add heare, a reciprocate loue of God, accordinge to those diuersities of loue, which we declared in the other booke of causes, that our louing God in this

Sacra

crament, did manifeste vnto vs, as a pryzyng loue, a vehemente loue with 12 proprieties, an extensyue loue, & a tender loue. All which, as we there appropriated them to God: so heare we may procure in some part, to apply them vnto vs, & endeuour to acuate them in desyre or effect, as neare as we may. And therin, those that receyue this Sacrament euery day, shall fynde most abundant matter for Meditation, & those which communicate once a weeke, for dyuers dayes, & dyuers tymes.

GRIEFE FOR SINNES PAST.

The Fyfis acte of Preparation.

Although by confession & contrition, our sinnes be pardoned, yet we must not lyue in securitie that God haith forgeuen them, according to that sayinge of the wyle man, *De propitiato peccato, noli esse sine metu* Be not without feare of the forgeuen

Eccl. 5

sinne

Isa. 38

sinne. And therefore the practise of good kinge Ezechias, may teache vs a good lesson, *Recogitabo* (saith he) *omnes annos meos, in amaritudine anime mee*. I will thinke of all my years in bitternes of my soule. I will therefore cast an eye ouer my whole lyfe & in one prospect, behoulde the deformitie, the multitude, the iniquitie, the turpitude, the malice, of my ouerpassed course, in what a hell of wickednes, I lay buried, in what a dangerous state I had caste my selfe, and yet God of his mercy haith vouchsafed, not onely to call me owt of that chaos and abisse of miserye, but also haith bene contented, to admit me to the participation of him selfe, that I might suck hony owte of his syde, in whose face so often I haue spitte the rancoure of my spyte and malyce. O what fountayne of teares heare would I wishe, to bath my soule in, not teares of water, but teares of blood. For what teares can rynse that soule which nothinge els but onely Christes blood could clense? Heare I would weepe

with

with Mary Magdalen: Heare I would
 washe my cowch with Dauid: Heare
 I would complayne with S. Peter:
 Heare I will crye, *Amplius lauame do-
 mine ab iniquitate mea, & a peccato
 meo munda me.* Washe me againe O
 Lorde from myne iniquitie, & clense
 me from my sinne. O Lorde I hope
 thou hast forgeuen me my sinnes, but
 yet I am not cōtented, wash me more,
 wash me againe & againe, Ah clense
 me from my sinne, leaue no spott, no
 euill habitt, no vitious inclination, no
 scarre thereof in my soule. For, *Pec-
 catum meum contra me est semper*, My
 sinne is against me alwaies: Me think
 I heare continually my conscience rin-
 ging a peale to the eares of my scule,
 & soundinge this lamentable Anthem
 without intermission. O vnhappy art
 thou: doe, say, or think what thou
 canst, thou hast committed such, and
 such horrible crymes, thou haste dis-
 graced, dishonored, despyed, & cru-
 cified thy God: & now thinkest thou
 to haue such free accessse to eate his sa-
 cred bodie & blood? With what face

Luc. 7

Psal. 6

Mat. 26

Psal. 50

canst

canst thou appeare before him, whom
 so iniuriouslye, so tratorouslye, for so
 small intereste, for thyne owne losse,
 thou hast thus handled? *Amplius laua
 me*. Ah sweete Iesu washe me more.
 Sap. 5 What now auayle thee all those plea-
 sures, what delight haue all thy ten-
 sualities lefte behinde them, but the
 Psal. 24 poysoned sting of remorse? Ah, *De-
 lista mea ne memineris domine*. Sweete
 Iesu remember not myne offences. O
 my God I would come vnto thee, to
 2 Reg. 6 imbrace thee, but my sinnes do feare
 me. Oza touched but thy Arcke, &
 presently he was stricken deade. And
 if one irreuerence deserued suche pu-
 nishment, what shall I expecte, who
 haue committed thousandes, & am to
 cate the true manna conteyned in the
 2 Reg. 13 arcke? If Absalon durste not looke
 his father in the face for three yeares,
 after he had comitted one sinne: how
 dare I looke vpon this hoast after so
 Exo. 19 many. If Moyse caused the people
 to prepare them selues for three dayes
 before they receyued their Law in the
 Tables of stone: alas what shall I do

who

who haue offended so oftē, to receiue the Law-geuer him selfe. If so many thousandes dyed, for curiously behoulding goddes Arck, which apperteyned not vnto them: Alas I will say good Lord perhappes this sacred foode apperteyneth not to me, & therefore I shall fall into the same punishment with them, for hauinge committed a more horrible offence. But yet o lord hopinge in thy goodnes, trustinge in thy mercy; heare I present my selfe before thy maiestie, prepared to accept what crosse, what punishment, what aduersitye, thy gracious hande will impose vpon me. I am ready to tollerate sicknes of my body, temptations of my soule, imprisonment for my religion, deathe for the profession of my faith. Ah sweete Iesu, for extraordinary delightes, I am contented, I desyre (with the helpe of thy grace) extraordinary paines: And I woulde wish that rather malice shoulde faile in inuenting, then I in sufferinge.

A PURPOSE TO OBSERVE
Intyrelly the commaundementes of
God.

The Sixt acte of Preparation.

Charitie or the loue of God, haith
 two actes or operations, so an-
 nexed vnto it, that neither they can be
 intended nor executed without Char-
 tie, nor Charitie consist without them,
 yet Charitie is the mother, & they the
 doughters.

The firste Acte, is detestation of
 sinne. The nexte, emendation of lyfe,
 or a constant purpose neuer to trans-
 gresse mortally, the Lawe of God.
 These two actes I say, issue owt of the
 loue of God, for no man can loue god
 effectually, but he detesteth virtually,
 all that offendeth, injurieth, or impa-
 reth his honour. Lykewyse he that lo-
 ueth God from his hart, can not but
 consequently desyre & intende really
 to obserue, all that concerneth the mā-
 tenance & preservation of their loue.

Io. 15

Vos (saith Christe) amici mei eritis; si

fe

feceritis ea quæ ego precipio vobis. You shall be my frendes, if you doe those thinges which I commaunde you.

He then that cometh to the Eucharist, ought to renew this good purpose, of obseruinge the commaundementes of God, because this Sacrament beinge instituted, to fortifye and corroborate oure ioules, enablinge them to obserue more exactly, the pieceptes of God: What a notable disposition will it be, to propounde with oure selues, most firmly to kepe them? But because we knowe, that, *sine Christo, nihil possumus facere* Without Christ we can doe nothing: therefore to help vs to the perfect execution, we receiue his body, we craue his grace, we haue recourse to him in this vehemēt necessitie. And therefore let vs say, O Lord we nowe will begin, to obserue thy law, to obey thy commaundementes, to execute all exactly, that thou hast appoynted so louingly.

These sixe actes of Feare, Faithe, Hope, Charitie, Greife, & Emenda-

I

tion

Ibidem.

Psal. 76

tion, comprehend the whole preparation, requisite before receyuing of the Eucharist.

Yet in these, I fynde degrees, for some bringe more & some lesse, according to the measure of gods grace, & their free willes, for so God haith tempered them together, & tuned nature with the key of grace, that the excessse of perfection in either parte rendereth the harmony much more sweeter, & specially because the increase of vertue so dependeth vpon vs, that goddes grace is euer addressed to help vs to a greater degree then we accept of, or put in execution, as I said, the riuer euer yeldeth more water, then we bring from it.

Yet heare it is to be noted, that commonly diuynes graunt, that in this sacrament, by three causes, our grace, Charitie, & perfection, are augmented. Firste, *ex opere operato*. For the woork wrought, that is, for the onely receyuinge of this sacrament. So that if one weare in grace, & had noe disposition at all, he shoulde receyue a

certain,

certayne degree of grace, as when litle children in passed ages did communicate, although they brought noe preparation actually, yet because they weare in grace, thaire grace was increased; the reason whereof we gather owt of those woordes of Christ, *Qui manducat me, & ipse uiuit propter me.* Io. 6
 He that eateth me, liueth for me.

Which woordes being absolute, must be vnderstoode, to agree to all sorts of persons that, *non ponant obicem*, interpose not some impediment, which children do not. Yet for the reuerence to this maiestickall Sacramente, the holy Ghost directed the church, to prohibit the vse thereof to childrē & infantes.

The seconde increment of Grace, procedeth from the disposition, for if a man feare, beleue, hope, &c. or exercyse any acte of vertue: God rewardeth it with present grace, & some degree of future glory.

Herevpon came those axiomes in faith, *Timor domini expellit peccatum.* Eccel. 1
 The feare of God, expelleth the sinne,

Luc. 7

1 Io. 3

Luc. 7

the which it could not doe in effect, but by the force of grace, that God powreth into the soule. *Fides tua, te saluam fecit.* Thy faith haith saued thee. *Qui habet hanc spem, sanctificat se.* Who haith this hope, sanctifyeth him selfe. *Remittuntur ei peccata multa, quoniam dilexit multum.* Many sinnes are forgeuen her, because she haith loued muche. And although moſte of thoſe places, ſhewe but that grace in our firſt ſanctification, is conferred vnto vs for theſe diſpoſitions: yet I hope noe man will deny, but the ſame are inſtruments deſeruing for the increaſe of iuſtice. Becauſe he weare verie blockiſhe that woulde ſay, that vertue is better rewarded of god when a ſinner beginneth to lyue vertuouſly, then when a iuſt man continueth his loyalty & ſeruyce to god, for ſo grace ſhould be a hinderance to reward, and ſinne a furtherance: and a man merit leſſe being goddes frende, then when he was his enemye: the which is not onelye abſurde, but alſo foliſhe. He therefore that diſpoſeth his ſoule by

the

the aforesaid vertuous operations, for them precysely receyuethe a certayne degree of grace & glory.

Thirdly he receyuethe increase by the vnion of these two: that is, God communicateth one portion of grace for the Sacramente precyselye, one portion for the disposition precysely, & one portion, for the coniunction of these two: that is, this Sacramente conferreth a certayne limited portion of grace by it selfe, yet when it fyn- deth the subiect better disposed, and more capable: accordinge to the capacitie, our Sauour increaseth his influence, not vnlyke to the Soonne, which communicateth more lighte to those subiectes, who are clearer and more transparāt, as we proue in glasse, Christall, water, & aere. The reason of this excesse, procedeth from the maner that God vseth in conforming grace as neare as may be, to the maner of nature, in her operations.

This augmentation and growth in grace, requyteth abundantly, the litle laboure and paynes we bestow in

preparation.

For what is it to grow in grace? To haue our Soules refyned more exactly, & the Image of God more lyuely renewed in them? What is it to grow in grace? That oure wittes and willes, oure hartes and affections, be more prone & plyable: & better inclined to goodnes? What is it to grow in grace? To arme oure soules & fortify them against all spirituall encounters. What is it to grow in grace? To loue God more, to increase in his loue & frendshipp. What is it finally to grow in grace? To haue a tytyle to an excesse of glorye in the Kingdom of heauen: to increase our glory, enryche oure crowne, to adorne vs in this lyfe: & after, to yeld vs no comō blisse in the lyfe euerlasting.

THE SECOND PART.

OF PREPARATION WHĒ we Communicate.

THe tyme when we communi-
cate, I vnderstand, not the re-
all momente when we receaue
the hoast, but a good little space go-
ing before, some halfe an houre or a
quarter, at what tyme I approch near
the place, wheare my Lord & Sau-
our remaineth: or if I communicate at
Masse, all the tyme of the masse.

At that present (accordinge to his
precept) I will firste call to memory,
his bitter passion: I will Imagine, I
did see him distilling his sacred blood
in the mount Caluarye, to washe my
sinnes, to cure my soares, to deliuer
me from deathe, to conducte me to a
perpetuall lyfe. I will sitt vnder the
shade of this tree, & see if he will let
fall into the lapp of my hart, some of
those frutes, which he brought from
heauen, whose vertue causeth immor-
tality.

Heare I will sett my soule fully in order, to receiue my Lord. But because I know, that as one sorte of coloure, loatheth the eye, one sorte of meate cloyeth the stomake, therefore I will put on the habites of dyuers persons, who come all to this fountayn of life, to this tree of paradise, to this gate of heauen, to quench their thirst, to restore their forces, to demaunde some spirituall refection.

1

First I will come as a begger poore & naked, to be appareled with this sacrament.

2 As wounded to deathe, to fynde heare the medicyne of lyfe.

3 As a sonne, to his father.

4 As a frende, to his frende.

5 As a souldier, to his Captaine.

6 As a scholer, to his maister.

7 As a creature, to glorify his Creator.

8 As one chayned by enemies, seekig for his redemer.

9 As a gardin after winter withered, & dryed, to demaunde the dewe of heauen.

As

- 10 As an infant, to the breaste of his mother.
- 11 As lackinge some particuler vertue, lyke a Lazarus, to craue the crūmes of goddes grace.
- 12 As the three kinges came to adore Christ.
- 13 As a shipp in a tempest, to desire some prosperous goale.
- 14 As the prodigall sonne.
- 15 To honour godds Sainctes.
- 16 As a hart, thirsting the fountaine of lyfe.
- 17 As a pilgrim.
- 18 As a faithlesse spowse, to her husbande.
- 19 As propitiation for the deade.
- 20 As a gratefull obsequy to God, for all his Sainctes.
- 21 As moving to prayer,

NAKED.

CAP. I.

Gen. 3

After the first & great fall of Adam, we know he lost his garments of immortallitie, and in lieu of them, was cast owt of paradise not onely naked, but also disgraced with miserie, & shame: And God to declare the base attyre & beggerie of his soule, appareled him with the skinnies of beastes, that he mighte vnderstand, his Angelicall robes, were changed into the verie scūme of brute creatures. These beastly raggs he bequeathed to all his posteritie, & left them as a part of their inherirance. Yet this attyre by baptism we cast away, Christ clotheth vs anew, *Quotquot baptizati estis, Christum induistis*. Howe many of you are baptyfed, ye haue put on Christ. But alas by actuall sinnes, we are turned owt of these garmentes, & fallen into as beggerly an estate as before, in suche sorte that oure Sauoure

Gal. 3

recounted to one, his internall misery,
 and spirituall pouertie, who thoughte
 him selfe well appareled, *Dicis* (saith
 Christ) *quod dives sum & locupletatus,*
& nullius egeo: & nescis quia tu es mi-
ser, & miserabilis, & pauper, & cecus,
& nudus. Thou saiest, that, I am rich,
 & welthie, & I neede nothinge: and
 thou knowes not, that thou art a my-
 ser, & miserable, & poore, & blinde,
 & naked. Lest I perhappes be fallen
 into this miserie, & be ignorant there-
 of: I will request my fauour, to cloth
 me with this Sacrament, the which I
 know not onely to be meate to feede
 my body, but also a garmente for my
 back. For me thinke I heare him from
 the crosse (vnder which I sitt) exhor-
 ting me to buy this apparell of him to
 clothe me againe. *Suadeo tibi emere*
a me aurum ignitum, probatum, ut lo-
cuples fias, & vestimentis albis indua-
ris, ut non appareat confusio nuditatis
tue. I exhort thee to buy of me glow-
 ing gould, proued, that thou maist be
 riche, & be appareled with whyte gar-
 mentes, that the shame of thy naked-

Apos. 3

Ibidem.

nes doe not appeare . What goulde is this so glowing , so fyned , but oure Sauoure in the Euchariste , burninge with loue , not defyled with any impurity ? For he is new goulde , neuer stayned with sinne , proued with temptations & tormentes . What can more enrich vs then this treasure ? And what garment is more fitte & futable to our soule then he that made it & redemed it , the first peece from whence it was cutt ? For let vs gather all the good & profit we receaue of our garments , & we shall most euidently see , how the Eucharist better appareleth our soules , then any garmentes our bodies .

Four commodities our attire affordeth . Firſt it keepeth the heate and warmnes of oure bodies . Secondly it defendeth vs from externall iniuries of weather , as rayne , wynde , coulde , &c . Thirdly garmentes adorne and deck the body . Fourthly manye garmentes yeld a most gratefull ſmell .

Let vs runn ouer them all and contemplate then in the Euchariste , the which concerneth the heate of oure

soules, the internall deuotion & Charity, for those woordes, *ad literam* to the letter, must be thus vnderstoode, If you eate not the fleshe of the sonne of man & drinke his blood, you shall haue noe lyfe in you. That is, you shall loose your spirituall lyfe the heate of Charity, for without this garment it vaporeth forth. Therefore we must procure the Eucharist, to kepe in the vapoures & exhalations, that the soule may be warme with piety & deuotion.

10. 6

Besides, the Eucharist is meate, it nourisheth, & what more preserveth & manteyneth oure naturall heate, then meate? Therefore the Euchariste in this surpasseth all sortes of garmentes: for it doth not onely cōserue the heate of oure soules that we haue, but also addeth an internall heate, which noe garment affordeth.

The Euchariste secondarily, protecteth vs from iniuries of spirituall enemies, who with tempestes of temptations, with congealed frostes of wicked examples, with boysterous windes

of

Psal. 22

of persecutions, contende to extinguish the spirituall heate of grace and Charitie: But that table which Christ haith prepared for Dauid, againste the that afflicted him: supplyeth the want of a winters robe, no cold can pearce it, no winde passe through it.

The Eucharist thirdly, adorneth the receauers, by making one body with them: by communicating to the soule, the richest treasures of heauen: by enduinge it with vertues: by refyninge the Image of God: by deifying all deuout Communicants with his presence. No scarlet, no purple, no stones, no pearles, no dyamondes, no clothe of tissue: may be compared to this attire. For as the soule surpasseth by thousands the body in perfection: so the garmentes of the soule, the garments of the bodie, by millions, in degree of excellency.

Gen. 27

Lastly the Eucharist was represented by those garmentes which Iacob appeared withall before his oulde father Isaack, who feeling the fragrant smell thereof, *tanquam agri pleni, cui*

bene

dixit dominus, As of a full feeelde,
the which God haith blessed: gaue
him that solemne benediction of the
dew of heauen, & the fatt of the earth,
aboundance of corne & wyne. Heare
the soule appearinge before God with
the spirituall garmentes of the Eucha-
rist: the eternall Father, our true Fa-
ther by creation, our Father which is
in heauen, perceauing the supernatu-
rall sente of this perfumed attyre: by
the handes of the holy Ghost, raineth
vpon vs his celestially benediction, the
dew of grace, and internall vertues,
the fatt of the earthe, the frutes of all
good woorkes, aboundance of corne
& wyne, that is, the meanes how to
receaue his blessed body & blood, vn-
der the formes of breade & wyne, as
often as we desyre, for this question-
lesse, is an exceding & excellent be-
nediction.

Therefore I besech thee o swete sa-
uiour, since this Sacrament will couer
so well myne ignominye and shame,
conserue the naturall heate of my soule
defende me from externall iniuries,

adorn

adorne me more decently, then any corporall attyre, render such a gratefull smell vnto the holy Trinitie, that thou wilt not permitt me to be ashamed vnder thy Crosse, that I dye not for could, where such warme apparell may be had, that I may appeare before the face of my God, & not hyde me from him, as my firste shamefull naked father did. Let me not be clothed with the skynnes of beastes, that is the garmentes of sensualitye, but with the robes of Angelles, the purple of Charitie.

But what is this contradiction swete Iesu I here in thy speach? Thou saiest that I am miserable, poore, blynde, & naked. Howe can a begger buy so riche a treasure? How can he that haith not cloathes to serue his necessity, bargain for suche marchandize, as will cause superfluitie? Did not thou say once, Come to me, & *emite sine pretio*, and buy without price? If I be a begger, I can not buy it; If I pay nothing for it, I buy it not, but thou giuest it to me. By these meanes, I must

Isa. 55

Apoc. 22

buy

buy it, & not buy it, which is a manifest contradiction.

O blessed Sauoure, glory for euer be to thy name. Ah, no man appeareth so beggerly before him, but he may, (if he will) buy the moste precious treasure of heauen, the sacramēt of the Eucharist, this obryzed gould, this new goulde, this glowing gould, this approued gould, this goulde that will enryche him for euer. For God assisteth all men with his Grace, to saue them if they will vse it: He knocketh to enter, if they will open the doore of their hartes: He soweth the seede of his woorde, in the feeldes of their soules, if they will manure it; He cryeth vpon them, if they will heare his voice: He commaundeth them to come, if they will obey his precepts: yet because he will not draw any man but with free will, the nature whereof is suche, that it can not stande with necessitye or violence: it will haue libertie to doe & not doe.

This free will, this to doe that we might haue omitted, this libertie, is

Apoc. 3

Ibidem.

Mat. 13

Psal. 94

all the pryce that god demaundethe, euen of the pooreſt beggers that lyue, for the greateſt treaſure that hart can conceaue: the which in verie deepe, is not comparable with the rewarde, with the marchandiſe, that we buy: yet ſuch is the goodnes of God, ſo much he pryſeth our libertie, ſo greatly he eſtemethe this free loue, that he will geue him ſelfe wholly for it.

We buy then the Eucharist, becauſe we geue God our free loue for it. We buy it not, becauſe we pay an equall price for it: we bargayne nothinge for it, becauſe the exceſſe of Chriſt, ſurpaſſeth ſo farr, all we can ſay or doe, that in compariſon, all is nothing, yet this little (becauſe it is oures) god accepteth for a meritt & deſert.

Mat. 6

Although the bleſſed Sacrament, adornethe our ſoules more gloriously, then euer Salomon was adorned in all his glory, & bewtiſyeth it better, then euer the lillies of the ſeelde weare decked in their cheeſeſt pryde: yet theſe garmentes wherewith Chriſt apparelethe our ſoules, differ in many pointes

poyntes from the most pretious robes
that euer clothed mannes body.

Firste because there was neuer gar-
mente how stronge soeuer, but tyme
woulde weare it, age consume it, vse
make it vnapt for vse: But the gar-
mentes of God are durable for euer:
The more you vse them, the newer
they appeare: yea if of malice or wic-
kednes, they be not cutt or torne, they
will continew in all eternitie.

So long as the children of Israell
wandred in the desert, so long as they
were fedd with Manna from heauen,
vestes non sunt attrite, their garmentes
weare not torne with wearing: so long
as we feede of this heauenly Manna
in this lyfe, veyled with a clowde, &
in the other, face to face, our grace-
ous garmentes shall neuer be consu-
med.

Dent. 29

Secondlie there is no garment, but
wynde and weather, water or rayne,
mistes or snowe, in tyme will pearce
it, let a man defend him selfe as much,
& so diligently as he can, either they
Will fynde hoales to passe, or soake

2

through the substance: but these garments of Christe are so well wouen, so well sowed, & so cloase: that no temptation, noe persecution, noe distresse or tribulatio, can passe through them to annoy the soule, if we doe our endeuoure. So said she who had proued, *Aqua multa non potuerunt extinguere Charitatem*. Many waters could not extinguish his Charitie. Why so? Because the heate thereof was garded and kepte in, with the Garmentes of Christ, the sacred Eucharist.

Cant. 8

3

Thirdlye all other garmentes, are basier then oure bodies, for comonly we begg them of beastes, and spoyle them of their skinnies, to defende our skinnies, & consequently they eleuate not a man to a higher degree then he was before, for an asse will be an asse although you trapp him with siluer & goulde. But these garments enhaunce a soule to a more noble degree, to a higher dignitie, then it had before, from the low estate of a miserable mā, to a certayne confraternitie & societie of Angels, *Suscitans a terra inopem,*

Pſ. 112

*de ſtercore erigens pauperem, ut colloca-
eum cum principibus, cum pr. populi ſui.*

Raiſinge from earthe the needy, and
from the dunge erectinge the poore,
that he might place him with princes,
with the princes of his people. For as
we declared in the booke of cauſes,
by this Sacrament, the receauers are
deified by the reall vnion of oure Sa-
uiour with them: they are exalted to
a ſupernaturall reſemblance of god,
Facti diuina natura participes, Beinge
made partakers of his diuine nature.

2 Pet. 1

For in verie deepe grace & Charitie,
which our Sauour diſtilleth from this
Sacrament, eleuate the ſoule, to a ſu-
pernaturall & diuine perfection, and
conſequently carrieth it beyonde the
boundes of nature: which neither the
artificiall attyre of Salomon, nor the na-
turall garments of the lillies or roſes,
euer coulde effect. Therefore if my
blessed Sauoure would vouchſayfe to
couer my nakednes with theſe glori-
ous garments, I woulde accounte my
ſelfe happy. I would not caſte lottes
with couetous ſouldiers to haue all, or

Mat. 27

I lose all, for so perhaps I might go without them: but I craue them for loue, as the Liuerie of my Lorde. I would be known in the Court of heauen to carry his armes, his cognizance, because I will glorye more therein, then all base worldlings in their gayest attyre.

WOVNDED.

CAP. 2.

Luc. 10

Hier. 14

I May (for exercyse of my deuotion, & incertitude of my repentance, after my most certayne fall, & relaps into so many offences) Imagin that I am that disgraced traueler, who straying betwixt Ierusalem & Iericho, fell into the handes, of those gracelesse theues, who spoyled me of grace, & wounded me in nature, robbed me of the treasure I brought from Ierusalem, & halfe deade, abandoned me, leauing no refuge, but this good Samaritan, this *Viator declinans ad manendum*. This passinger declyninge a little to stay with me, of whom first of all I must expecte some sacred medi-

cync

cyme, to cure my woundes, that he powre in his wyne, & annoynt them with oyle: I will open vnto him the places, I will shewe the payne, I will discouer in what continuall agonies they haue cast me: & then I hope to fynde redresse. My witt, the light of my soule, the pylott of my spirituall shippe, the soonn of my litle world, they haue blynded with ignorance, wounded with erroures & false opinions: I am become extreame curious in other mennes affaires, and meruelous negligent in myne owne matters; I see, that lyes before me, and make greate other menns faultes, but with other eyes I behould that lyeth within me, & concerneth me most.

What distractions feele I in all good actions? If I conuerse with God in my prayers, my mynde wandereth most vndecently & most irreuerently in impertinent discourses, in forrain countries, in temporall busines: There am I most absent, wheare I ought to be most present.

How seldom doe I remember god?

Psa. 4

Howe many houres passe I vaynely
withowt thinking vpon him, who ne-
uer omitteth minute, but he thinketh
of me? O fountayne of all Lighte,
powre thy sacred oyle into the lampe
of my sowle, that I may see more dis-
tinctly, what concerneth thee, and
what concerneth me. This Sacramēt
I know, is not onely meate, but also
a medicyne: It is not wyne alone,
but wyne & oyle. For if it weare not
oyle, the scriptures would neuer so of-
ten haue inculcated, the benediction
of God principally to consist in corne,
wyne, and oyle: excepte this blessed
lande of promise, the holye Catholick
Church, did afford her inhabitants, a
boundance of them all.

I hope then by the benefyte of this
spirituall vnction, that the mistes of
my mynde, the erroures of myne vn-
derstandinge, shall be in greate parte
taken away, or diminished. But the
weaknes of my will, yeldeth nothinge
to the ignorance of my witt, in faultes
& imperfections. For what extreame
difficultie fynde I to doe well? What

extraordinary facilitie to do ill? I ascende the hill of vertue by vyolence, & descende into the caue of vyce, by a naturall inclination. What exorbitant desyres do boyle in my breste, to please & delight this sacke of durte? this meate for wormes? this gate of sinne? this bodye of myne? What care, what industrie, vse I, to fynde owt meanes to feede and pamper it?

But contrary wyse, I attende nothing lesse then my soule, how it behaueth it selfe, what hunger it suffereth, what repast it ought to haue.

Temptations abounde, & I regard not: occasions of offence are daylye offered, & I flee none: sinnes excede in enormitie, & number, & I neuer repent me. Howe vnconstante doe I fynde my selfe in all affaires? Now I will, now I will not: yea in the selfe same moment, I feele my soule willing & vnwilling to effect dyuers thinges.

This instabilitie causeth in me, an internall combate, where I must both feight, & defende: I must be the agent & patient.

O blessed spring of all comforte,
 powre thyne oyle of consolation, into
 these harde impostumed wonndes :
 Mollify them, with this mollifyinge
 balme. Heare I lack wyne to rynse my
 soares, & therefore washe them o lord
 with this sacred wyne, sprinckle me O
 sweete Iesu, with this Isopc & blood,
 for thereby my woundes shall be wash
 ed, my faculties fortified, my soule
 corroborated & enabled for action.

Mollify the hardnes of my harte,
 with this swete oyle, annoynt my stiffe
 & vnplyable ioyntes, that I may ex-
 ercise them to thyne honour and glo-
 ry.

But what shall I say of the vntoward-
 nes of my passions? my sensuality, cō-
 cupiscences, & all that vghie broode
 of originall sinne, who lyke so many
 vypets, woulde kill theire mother, so
 many hungry dogs, deuour their ma-
 ster, so many horseleches, sucke owte
 the swetest blood of my soule. Ah a-
 las, *A planta pedis, vsque ad verissem*
capitis, non est in me sanitas. From the
 soale of my foote, to the crowne of

Isa. I

my

my heade, there is no health in me. Ah good Lord, I may rather say I am deade, then wounded: & therefore I can not fynde owt any way, to heale those soares, but thy blood which raiseth the deade to lyfe.

**AS A SONN TO HIS
FATHER.**

CAP. 3.

IT weare harde to discerne, whether is more sweete to a good man, to be called the sonne of God, or gratefull to God that the iuste call him Father. For questionlesse this tytle is the first & sole, with which God appointed vs to call vpon him, in that sacred prayer, which he him selfe registred to be recyted of all his faithfull children, *Pater noster qui es in calis*, Our Father which art in heauen. And therefore before I receaue my heauenly father, I will dispose my self, as a sonn ought to present him selfe before such a father.

I am not ignorante that Christe as God, is my Father by creation, yea

more

more then my father, because my soule did wholly procede from God, & my body wherein my parentes challenge their part, by a more speciall and excellent influence, was produced of God, then by my carnall progenitors. Therefore I will acknowledg my Sauioure, as my Father, the principall Author & framer of my nature.

ad Tit. 3

But because this agreeth to all men aswell as me: I will passe a litle further, & call him myne adopting Father, yea rather supernaturall Father by a newe regeneration in baptisme, wheareby, the Adoption of God, surpasseth the all other adoptions that occur betwixt men. *Saluos nos fecit, per lauacrum regenerationis.* He haith saued vs by the lauer of regeneration. For men that adopt others, to be their children, take those that be straungers vnto them, that are not their owne sonnes. 2 They adopt other mens children, for lack of proper issue. 3 The adopted must freely accept the adoption when he cometh to yeares of discretion. 4 He must shew him selfe obedient

bediente & dutifull, to his adoptinge Father. 5 He can not possesse his inheritance, till his Father be deade.

All these conditions most excellently agree to Christe, in adoptinge men to the kingdome of heauen. For although God be our father and noe stranger vnto vs according to our nature, yet to eleuate vs supernaturally by grace, to the kingdome of glory, this oure nature can not chalenge, she is a straunger, it is not due vnto her, it procedeth of gods good will, mere supernaturall & aboue the boundes of nature. And therefore in this respect we may be called straungers to God, & God to vs. 2 God haith a naturall sonne within him selfe, to whom all his kingdom apperteynethe, by as good right and tytle, as to him selfe: but for that he participateth the whole substance of his Father, and the same nature, therefore his bounty needed Sonnes of distincte nature from him selfe, specially seing his kingdom was most sufficient for all.

3 No man is iustified when he haith

the

Io. 1

the vse of reason, or admitted to baptism without his proper assent, *Quocumque autem receperunt eum, dedit eis potestatem filios dei fieri.* To so many as receiued him, he gaue power to be the sonnes of God. Therefore firste they muste receiue Christ by faith, and not yet presently they are annombred among the children of God, but thear is requyred a further disposition a nearer preparation, a louinge assent, for faith onely enableth them to see, by what meanes, they may become the children of God.

4

Io. 15

None shall enter into the kingdom of heauen, that kepeth not the commandements, because they are meanes & wayes, by which all iuste men must goe to heauen, *Vos amici mei estis, si feceritis quae ego precipio vobis.* You are my frendes, if you doe those thinges which I commaunde you.

Mat. 19

And twentie moe places pregnantly proue that no man can gayne the kingdom of heauen, except he effect that Christe foretoulde, *Si vis ad vitam ingredi, serua mandata.* If thou wilt en-

ter

ter into lyfe, keepe the commaunde-
ments.

For this reason, howbeit Christe
was, *Agnus occisus ab origine mundi*.

5
Apoc. 13

The Lamb killed from the beginning
of the worlde; yet none of those Pa-
triarches or Prophetts, coulde enter
into the gates of glory, till Christ our
Sauoure, dyed vpon the crosse, who
then opened with the blood of his pas-
sion, these *Sancta sanctorum*, Holies
of holies, which alwaies weare coue-
red, but once a yeare, to signify his
solemne entrance into glory.

Before I come to kneele in the sight
of this my louinge Father, I will me-
ditate with my selfe, these poyntes of
adoption. I will offer my selfe vnto
him as a moste obedient sonne, desire-
ous in all thinges to deport my selfe,
as shall best agree with that dignity I
am called vnto, & standeth with the
honour of my Father.

But I know not how by receauing
this blessed Sacrament, I am adopted
in a more excellent manner, then by
baptisme, by iustification, by infusion

of

Tit. 3

of grace. True it is that in baptisme, I receaue the grace of God, a participation of his substance, and heerein, this spirituall adoption, may rather be called a regeneration (as the Scriptures call it) then an adoption: because, as in naturall generation, the Father communicateth to his sonne, a part of his nature: so God in this spirituall regeneration, imparteth a certayne participation of his substance, which is grace, whereas the adopting Father, communicateth no internal substance or qualitie, to his adopted son, but onely an externall & terrene inheritance: But in this holy Euchariste, he powreth into vs all his substance, he admitteth vs vnto his kingdom, he openeth the gates of heauen, for soule & body: we proue oure selues, & voluntarily accept him for our Father.

And therefore I will call this sacred communion, a diuine regeneration, & a most reall adoption of Goddes deified children: & fynally, the thirde natiuitie in this lyfe, most lyke to our fynall regeneration in glory.

by

By this admirable participation of Christ, by the influence of his grace, I know that my supernaturall adoption shall be ratified, the loue betwixt my Father & me, confirmed, encreased, & reuyued. And therefore attentively I will recyte our Sauours prayer, by saying, *Pater noster*. Oure Father, expending euey parcell thereof as molte apperteyninge vnto me; for whom especially, it was instituted of Christ.

*AS A FRENDE TO HIS
FRENDE.*

CAP. 4.

I T weare greate presumption for a man, to thinke him selfe a frend of god, if god him self had not vouchsafed, in so many places of scripture, to ennoble the stile of the iulle, with the tytle of frende. For as betwixt the Father and the sonne, is included a certayne Identitye, betwixte the master & his seruante, superioritie & subiection: so betwixt frendes, there muste needes be a certain equalitie. So saide

Io. 15 Christ to his disciples, *Dixi vos amicos, quia omnia quae audivi a patre, nota feci vobis.* I have called you friends because all that I have heard of my Father, I have manifested vnto you: and consequently inhaunced you from the base state of seruantes, who know not their masters secrets, to the equalitie of frendes, to be partakers of my most profounde misteries. And the reason may easely be yelded, for that if god be the hyre and guerdon, deserued of the iust by their merites & laboures in this lyfe (according to that God vt-

Gen. 15 tered to Abraham, *Ego ero merces tua magna nimis.* I will be thyne exceeding greate waige:) Then certaynly, the iust possessing god as their crowne & God embracing them as his beloved creatures: there must of necessity folow, respectyue & reuerent equalitie, not in perfection, but affection, *quia amicorum, omnia sunt communia.* Because all thinges of frendes are comon, by which frendes enioy all thīgs as comon.

Since therefore god (as I hope) haith

accepted

accepted me into his frendshippe, and vouchsafed to call me frende: I will endeuoure (as neare as I can) to obserue the conditions of true frendship, neither to vyolate any circumstance or iort, that such bountifull amitie requi-
reth.

And for that grace perfectethe nature, and the true beames of naturall reason, serue as preambles vnto grace; *Rom. i*
Therefore I will search the conditions of humaine frendshipp in nature, and transfer them to the diuine frendship of grace, that nature and grace may bothe consort in one heauenly harmonic.

The Romanes (in whom naturall reason shewed greatly the beames of her light) among many statues they erected, one was the Image of frendshippe, to shewe what conditions, in true & faithfull frendshipp, the lighte of nature requyred.

This *Statua*, was a yonge man in the pryme of yeares, bare headed, cloathed with a torne mantle, poyn-
ting with his finger to his harte, about

which was written, *Longe, & Prope.* Farr of, and neare hande. In the hem of his garment was grauen, *Hiems, et Aestas,* Winter and Sommer. The youth & floure of yeares, signified the seruour of loue: that although the siuer hayres, & hoary heades of frendes commend their friendship greatly for antiquitie, yet they exacted youth and strength, for the force & vehemencie, because loue ought allwayes to be yōg, feruente, and zea'ous, neuer oulde, coulde, or remisse.

This condition greatly importethe a frende of God, & I woulde it were prynted with letters of brasse, and imprinted with indelible characters, in euery good mannes harte, that his loue must alwayes be freshe, euer new: for *quod senescit, prope meritorium est.*

Heb. 8

Psal. 76

That which waxeth ould, is neare decay: that euery day, yea euery houre, he say with Dauid, *Dixi, nunc cepi,* I said, I now begin. What my past lyfe haith bene, I know not, my loue to God haith bene nothing, childish, full of defectes & imperfections, *Dixi*

nunc

nunc cepi. Now I will begin, as if I had lived before all in a dreame.

Euery morning, the firste thought that shall open the eyes of my soule, shall be this, *Dixi nunc cepi*, This day I will begin to honoure, glorify, and loue my god: with that other feruent louer of Christe, I will forgeate what I haue left behinde me, and carefully preconceiue, what lyeth before me, how I may come to my eternall rest, how encrease in goddes friendshippe, how I may serue him more diligently, more feruently: *Dixi nunc cepi*.

Phil. 3

Therefore luke-warne loue, of God hated, of me shall be detested, and in the beginning, continuance, & ending, of euery action, *dicam nunc ce-
pi*, I will say, now I begin, for, *Iustorum semita, quasi lux splendens procedit & crescit, usque ad perfectam diem*. The way of the iuste (that is the woorkes of goddes frendes) goeth forward: they increase lyke a glisteringe light, till perfect day: that is, euen as the soonne rysing vpon oure horison, encreaseth in light till midd day, and

Apos. 3

prover. 4

shynethe more brightlye vpon vs: so ought the frendes of God, like so many spirituall soonns, shyne in his church euer increasing till they come to their cheifeste heighte, that is the houre of their death: that first lyfe fayle them, then desyre of proceeding in gods grace & friendship.

Luc. 7
& Io. 12

Mat. 26
Io. 18

Act. 9
& 22

He was bare headed, because true friendship, requireth no veyles, for re- all frendes, professe their friendship, no shame can surpryze them, they are allwayes prepared, to defende theyre frendes, to shew their faces for them: if any dispraise the, they answer for them, as Christ for Mary Magdalen, If any impugn them, they defende them, as S. Peter did endeouore by cuttinge of Malcus eare, to defende Christ against the Iewe: If any iniurie them, they accompt the iniuries to concern them, as much as their frends: so Christ esteemed the persecutions of the faithfull, followed so earnestly against his frendes by S. Paule, to haue bene committed against him selfe.

Fynally a true friend, will tender his

frendes

friendes case , & professe his friendship in all occasions.

O happy weare Christians , if amōg them there weare many of these courageous and open professed friendes of Christ . True it is , that (thanks be to God) the seruour and profession of english Catholicks , is spreadde throughe the whole worlde , what they suffer in goodes , body , honour , & lyfe , rather then they will impeache , in any poynte , the glory of their faith : But we must not onely professe our friendshippe to god in the mayne poynte of all , but also when particuler occasions are offered , when any sinn or offend God , (if we can) preuent their faultes , correct or amende them .

A true friend will not omitt so many & conuenient oportunities , as daily we see offered : who conuerse much in the worlde , shall fynde open felde overrunne with this pestiferous darnel , by blasphemies , oathes , detractions , imprecations , maledictions , impurity & thousandes such detestable sinnes , the which will minister abundant mat-

matter, for the frendes of Christe to extirpate & roote owte.

His mantle was torne, to expresse a effecte of friendship, hardly founde, but highly pryzed: that specially friendship appeareth, when frendes suffer one for an other: when they spende their honors, goods: their garmets are rente, their bodies afflicted: when they desyre to shew their friendship in some dyfaster; when they procure occasions: when they reioyce in suche sufferings, disgraces, losses, woundes & fynally death it selfe.

In the friendship & loue of God, He that once arryue to this degree of perfection, that Christes crosse seemeth sweete vnto him: He that can gather lilles amonge thornes, & reap frute in desertes: In temptations, profit: In desolations, meritt: In afflictions, ioy: In persecutions, peace and cuyetnes of mynde. This man hath founde a paradyse in this lyfe. For as nothing in this world occurreth oftner to good men, then calamities & crosses: so by takinge a delighte in
them

them, they haue found owt an inde-
 ficient spring of spirituall ioy & com-
 fort. For how is the deuill, the flesh,
 & the world, confounded, by their
 owne persecutions, when they see the
 iust reioycing, exultinge, and trium-
 phing in the midst of their tormēts: that
 their paynes, are accounted gaines;
 their tortures, treasures: their prisons,
 the gate houses of paradise: their gi-
 bets, ioyes? How can they be reuen-
 ged of such men, since the strongeste
 poisons, their virulent malice can de-
 uise, they conuert into so good blood,
 none otherwyse, then the vigilante
 stork, the stings of snakes, into swete
 flesh? And therefore he that by long
 experience, had tryed this truth, wil-
 led vs to make an accounte of this, as
 of the somme & whole ioy of this life:

*Omne gaudium existimate fratres mei,
 cum in varias tentationes incideritis.*

Iacob.

Esteeme it my brethren all ioy, when
 you shall fall into dyuers temptations.

And Chrust him self, *Beati cum ma-
 ledixerint vobis, & persecuti vos fuerint
 & dixerint omne malum aduersum vos*

Mat.

mentientes

AB.

5

mentientes propter me : gaudete & exultate , quoniam merces vestra , copiosa est in cœlis . Blessed are ye , when they shall reuyle you , and persecute you , & speake all that noughte is againste you , vnruly for my sake , be gladd & reioyce , for your reward is very great in heauen . And the Apostles folowed his precept in practyse , *Ibant gaudentes a conspectu concilii , quoniam digni habiti sunt , pro nomine Iesu , contumeliam pati .* They wente from the sight of the counsell reioycinge , because they were accounted worthy to suffer reproche , for the name of Iesus . For they knewe well , that torne bodyes , were the beste liueryes : that Christ gaue his garde in this lyfe : that in the day of their death , a rente garment , for loue was more to be esteemed of Christ , then cloath of gould , or any kinges purple . They knew that the loue of God , was an odoriferous gumme , whose fragrant smell did lie hidd , & therefore either with burning coales in the fyre , or with the pestill in the mortar , the sent was to be dis-

persed

dispersed. All they knew full well, that Christes garmentes before them, were torne with thornes, and rente with nayles, that he declared him self a most faithfull frend, by tearinge his soule and bodye, in two peeces. Ah they knew this sacrament instituted in such a forme, red them a sylente lesson of sufferinge payne and crosses: that lyke wheate sownen, they should dye to sensualitie: lyke wheate threshed, they shoulde be persecuted, by the worlde, lyke wheate grounde, they should be tossed offathan: lyke whete baked, they shoulde be burned with griefes & afflictions: lyke breade cutt, chewed, consumed, they shoulde be cutt, mangled, & killed, before they came to that ende, which Christ intēded, vz, his glorye, and theyre felicitie.

Io. 12

Mat. 3

Luc. 22

With his finger he poynted to his harte, to signify that frendship ought to be cordiall, not ceremoniall: not onely in mouth, but also in hart: not in externall complementes, but principally in internall affection. *Populus*

hic

Mat. 15 *hic labijs me honorat, cor autem eorum*

Marc. 7 *longe est a me.* This people (saith god)

Isa. 29 honoureth me with their lippes, but

their hartes are farr from me, that is,

they loue me, with externall shewe,

not with internall deuotion. It hath

no good roote, that they doe, to ho-

nour me, & consequently I make no

account of such seruice. And in very

deede it is not durable, but lyke that

feede which *nutum aruit, quia non ha-*

Luc. 8 *bebat humorem.* Beinge shott vpp, it

Mat. 13 withered, because it had not moisture.

Mar. 4 These men we may compare, to de-

formed women, who lacking naturall

bewtie, caste ouer a marble glosse by

arte, the which if they maske not well,

the soonn, wynde, or wether, will dis-

couer their theste; so they who haue

no naturall deuotion, no cordiall loue,

no internall affection & frendship with

God: if any occasion be offered, they

presently loose their coloure: If the

religion chaunge, before they loose

their goodes, they will recante: If

occasion of worldly delight be pre-

sented vnto them, they care not to syn

mortally: If they feare to loose temporall preferment, they will first loose their spirituall aduancement: If in syne any godly exercyse impeach their wealth, honoure, or reputation, they are contente to leaue them, neglecte them, dispyse, & contemne them.

Therefore receiuing the holie Eucharist, whearein is included the cordiall loue & affection of my Sauour: I will enforce my selfe, so much as I can, to plante the loue of god as depe in my harte as I may: That it beinge sound lyuelic & rectified, the external bewty of good woorks, my words, Actions, gesture, and conuersation, may shewe, from howe connaturall a principle they proceede, from howe liuely a spring they flow, how proportionate they are to their subiecte, not as heate in water, or whyte teethe in an Ethiopians bodie: but as a good colour is ioyned to a good complexion. And therefore I will crye, *Spiritum*

Psal. 50

rectum domine innoua in visceribus meis. Renew o Lorde a right spirit in my bowels. Let me not be lyke them of

whom

Psal. 77

whom it was said, *Cor eorum non erat rectum, nec fideles habiti sunt.* Their hart was not right, neither were they accounted faithfull.

They wrote abowte his hart, *longe & prope*, Farr of, and neare hande, to geue frendes to vnderstand, that neither distance of place, nor tracte of time, ought to impare their loue: because as these two circumstances, diminish feaned friendship, so they declare true & faithfull amitie.

Luc. 15

In the loue of God, this condition importeth muche if it be well observed. For som-times men goe farre from god, as the prodigall sonne wandered from his Father in forraine regions, & there miserably consumed his patrimony: & no meruell, because he was farr from god, and consequently

Psal. 72

from goodnes. For, *qui elongant se a te, peribunt.* Those who cstraunge themselves from thee, shall perish. As we see the distance of the sonne in winter, to cause the nakednes of trees, floures, & frute, could rayne, yse, & snowe.

Somtymes God semeth to estraunge him self from vs, as our Saujour Christ insinuated when he saide, *Deus meus, quare me dereliquisti.* God my god, why haste thou forsaken me? Which occurreth comonly in spirituall desolation, in ariditie & drynes of soule, when it semeth that God haith shutt all the cataracts of heauen, that they should not watter the soyle of our soules, when he permitteth the wicked men, to persecute his seruants, whē in fyne we feele no taste of God, we see no light of heauen, we perceiue no sente of deuotion. In this sterilitye, we muste not thinke that god haith whollye abandoned vs, for then he would not haue said, *Cum ipso sum in tribulatione.* I am with him in tribulation. For then God haith most care ouer vs, because then, we most neede him. But he will onely teache vs to serue him lyke men, he will drawe vs from sensible deuotion (wherein often we seeke oure selues, for a certain spirituall delight in God,) to a reasonable obsequy, & frendly conuersati-

on

Mat. 27

Gen. 8

Psal. 90

conuerſation.

When I come to this Sacrament, although I perceauē no iotte of ſenſible deuotion, whearewith many as it were flye with ſpirituall winges vnto it: I will not deſiſt from myne accuſtomed Exercyſes & ſtinted tyme of prayer & meditation, becauſe I know it is pleaſant rowing with wynde & tyde: but againſt the ſtreame, againſt the wind, it requyreth no ſmall force: & as it is of more difficultie, ſo of more deuotion and meritt. And doubtē not, but he that geueth the force to feighte, will not ſtay longe from thee, to reioyce in the triumph of thy victorie.

Aeſtas & Hiems, engrauen in the hemme of his garment, ſignified temporall proſperitie, & aduerſity, riches or pouertie, ſicknes or healthe, and ſuche externall changes of fortune, which diſſolue for the moſt part worldly frendſhippe. Theſe they woulde haue noe hinderance to true amitie. For he that will leaue his frende in theſe, neuer loued him trulie, becauſe he rather attended his owne intereſte,

then

then his frendes person, vertue, & fidelitie.

If god afflict me either with sicknes or pœuerty, if he graunte me healthe, or riches, I will neuer chaunge my stile towards him, but as a rock in the sea in calmes & tempestes, stande immovable. I will not that sathan say of me truly, as he said of Iob falsely, Doth Iob feare God without cause? Haste thou not blest the workes of his hands & hath not his possession increased in earth? But extende thy hande a litle, touche all he possesse the, & then trye if he will not curse thee.

Iob. I

And although prosperitie & aduersitie be both giftes of God: yet I will inclyne my harte more to this, then that, because therein I shall be more lyke my Sauour, there is lesse daunger of offending, there is more occasion of meritt, the which fauour I will aske in this Sacrament.

*AS A SOVLDIER TO
HIS CAPTAYNE.*

CAP. 5.

Sittinge vnder the standerde of Christes holyc crosse, openinge the spirituall eyes of my soule, I will contemplate the vniuersall world, wherein I behould my Sauour Christ on the one syde, proclaiming an endles warr (yet most iuste and worthie) against Sathan, & all his damned deuils: on the other syde there is represented vnto me, Lucifer, Generall of all the wicked, proclaiminge warre against Christ, & all his elected, as a tyrannicall inuader, & an vniust vsurper.

*Ind. 15
& 7.
1 Re. 17*

First I will suppose that this my meditation, is no Imaginarie speculation, but a matter really & in verie deede, daily effected. For daily & hourelly this Sampson, inuadeth the Philistians: this Gedeon, the trowpes of Madian: this Dauid, the Gyant Golyath: this

more

more puyfant Captaine, bindeth the strong man armed, depriueth him of his tirannicall possession, surpriseth his vessels of gould, kepeth in asaiſtic all the treasures of his howse, vniustly vsurped. Truly S. Peter willed vs to be vigilante, because that Sathan our ghostly aduersary lyke a roaringe Lyon, did range aboute, seeking whō he coulde deuoure. And S. Paule toulde vs, that our feight was against these princes of darknes, and the wicked spirits that fell from heauen. And Iob called his Angells, his souldiers, *Nunquid est numerus militum eius?* Is there any number of his souldiers? because of this spirituall warr, wherein they feight most valiantly.

Secondly I will consider, the cause of this bloodie feelde, for it seemeth to me verie straunge, that Christe the fountaine of goodnes & peace, the abisse of mercie and loue, who came into this earth, to make the lyons like lambes, the woolues lyke shepe, & serpentes lyke dooues, to dallie and play with children; should now pro-

Mat. 12

1 Pet. 5

Eph. 6

Iob. 25

Isa. 11

proclame battell, pitche a felde, cause mortall hatred, intende death & mortallitie. Moreouer who can resist his power, that houldeth the earth with his fingers, at whose countenance, the pillers of Heauen doe tremble, the foundations of the world shake: who as he with one woord, made all things of nought, so with one woord he can reduce all thinges to nought: and yet he said him selfe, that he came not to sett peace in earth, but the sworde, *Non veni mittere pacem in terram, sed gladium*. This difficulty may easely be answered if we vnderstand two points, the causes of this warr, & the manner, the which I will touch brefely.

The maiestie of God in that eternall and inscrutable Consistorie of the holye Trinitie, hauinge determined, of mere goodnes and loue, to exalte the base nature of man, to the hipostaticall vnion of the sonne of God, thereby aduancing all men, by assuminge their forme & substance, preferringe them before Angells in grace, whom he had framed inferioure by nature:

He

He reueyled this secrett to all his Angells in the first moment of their creation, & commaunded them, that entering the world, they shoulde adore him incarnated.

Heb. 1

Lucifer rauished with the gorye of his owne bewtie, deamed this a disgrace, & too greate an affront to his person, that he being the goodliest creature, that euer issued owte of the handes of God, the most exact similitude, figure, and resemblance of his diuinity: a Lucifer, for brightnes shining more cleare, then any other star in the spirituall firmament of the Angelicall nature, whose garments were decked, with the most rare & richest stones that euer god created, he I say *Elenatus in decore suo*, puffed vpp with the lustre of his owne glory: conceaued that god had greatly iniured him, by preferring the nature of man so farr beneth him, to such a dignitie so farr aboue him: adiudginge, that it had bene more conuenient for him, (supposed he woulde haue communicated his person to any creature) rather to

Eze. 28

Apoc: 12

haue assumed his nature, so bewtiful,
so perfect, & most sutable thereunto.
And therefore as he of pryde, despi-
sed gods sacred election: so he dis-
dayned to worship Christ incarnated.
And with this sophisticall reason, he
seduced the thirde parte of Angells.
Traxit secum tertiam partem stellarum.

Ibidem.

He drew with him the third parte of
the starrs, perswading them, that it re-
downded greatly to thair ignominy,
to adore a man with diuine honour,
or to accompt him superiour to them.
The reprobate folowed his suggesti-
on, the electe resisted, reuerencing
goddes decree, adimiring his goodnes,
& in effect obeyed his precept, by a-
doring Christ incarnated. And presēt-
ly the good & reprobate Angells, be-
gan a mortall warr: but Michaell vā-
quished the infernall dragon expelled
him owt of the Citie of lyfe, cast him
downe into the dongeon of hell where
he haith continued in tormentes al-
most these 6000 yeares.

And though he wander lyke a Ty-
ger thirsting for the bloodd of man,

yet

yet his hell waiteth vpon him, it neuer wanteth. Hereupon grewe the mortall hatred that the deuill with his companions, conceaued againste the maiestie of God, our Sauour Christe, the blessed Angells, & all mankynd, because he thought god did him wrōg by not eleuating his nature to hipostaticall vnion, because he banished him owte of the kingdome of heauen, because he confyned him to hell & earth so baile an element, & vndecent a prison for suche a noble spiritt, because with flames of fyre with the stinge of remorse of conscience, with perpetuall damnation & priuation of felicitie, he tormenteth him and all his folowers. For these causes he hateth God extreamely, & woulde if he coulde, pull him owte of his throne: but for that he knoweth this impossible, he endeuoreth with all possibilitie, to inurye his maiestie, as much as lyeth in his power. And therefore continually, those helhounds neuer cease, to barke owt blasphemies, & spitt owte fyre of imprecations & maledictions

against God. As I my self being present in a place, where a woman was exorcyzed, she vttered such blasphemyes against God, that trulie it seemed to me, that suche curses, suche horrible maledictions, coulde not but exhale frō the venomous pudle of hell. And he that exorcyzed her, asked the deuill how he hauing receyued so many benefytes of God, did so maliciously & spytefully speake of him: he answered, that this was their continuall musick in hell, to curse and blaspheme God, of whom the more they had receaued, it redounded to their greater torment.

Io. 8

What hatred he had to Christe & what emulation of that sacred humanitie, S. Iohn witnesseth that Christe him selfe testified to the Iewes, that he was *homicida ab initio*, a murderer from the beginning, because he would haue depriued that blessed humanity of the lyfe of God his person & deitie. And after in effect he shewed it, by procuring his death, suggesting the Iewes to persecute him, Iudas to sell

him.

him, the scribes & pharisees, to bringe false witnes againste him, Pylate to condemne him, & finally the damned ministers to crucify him.

But because the deuill did perceauē the iniuries & blasphemies, that he & his consortes breathed owt against god did nothinge impeach his honour, or derogate from his glory: Therefore feinge that god was desyreous to saue all men, & bring them to glory (yet with free will & libertie withowt cōpulsion, coaction, or necessitie) here he bended his forces, first to dishonor God, by causing men to offend him, & despyse his precepts. Secondly because thaire nature was taken by Christ & his refused. Thirddly for that those seates of felicitie which he & his companions had lost, these eternall wales of Ierusalem, which they had broken and ruinated, by their transgression, should be filled & repayred, by men. And lastlye to haue company in tormentes, he accomptethe it some solace.

For which causes, noe sooner had

God

Et post buccellam introiuit in eum Sathanas.
Io. 13

Gen. 3

God geuen a precept to Adam in Paradise, but he crepte in by stealth to effectuate his purpose, & there with lyinge & cogging, deceaued our firste parents, & brought vs all into his bondage & captiuitie.

Apo. 13

This was the first stratageme, and one of the moste pernicious, to all mankynde that euer Sathan vsed, and preuayled in against vs. Yet hearinge presently after, that the seede of the woman, was to crulhe the serpentes heade, & in verie deede knowing that this lambe was killed from the beginninge of the worlde, by whose blood, all Goddes elected weare to be saued; hereupon arose an other cause of hatredt of Christ, & all those who beleued in him, or loued him, as one which hindered him of his intended purpose, & peruerse proiect.

These be the causes of warre, betwixt our Sauour Christ, & this barbarous tyrant. Christe intendethe to glorify God: Sathan, to dishonoure him. Christ would haue men to kepe Goddes commaundementes: Sathan

to preuaricate : Christe to conducte men to heauen, Sathan to caste them downe to hell : Christe that one true God shoulde be worshipped of all mē, Sathan that either he him selfe, the flesh, or the world, should be adored as goddes. For what els pretended Sathan by disgracing all the worlde almost, with Idolatry, but (as S. Gregory Nazeanzene well teachethe) to miroy in earthe, which he intended in heauen, that is, to be reuerenced of men in those insensible Idols, as gods? And therefore, the Prophet Dauid, well called *Deos gentium, demonia*, the geddes of gentiles, deuills. And he most impudently, was not ashamed, to induce Christe to exhibit vnto him diuine woorshipp, *Omnia hac dabo tibi, si cadens adoraueris me*. All these will I geue thee, if fallinge downe, thou wilt adore me. Why temptethe he glottons, with dayntie meates : but to make them belly goddes, *Quorum deus venter est*. Whose god is their belly? Why suggestethe he auaryce : but to make the possession of riches,

Orat. de calamita. anims. sua

Psal. 95

Mat. 4

Pbill. 3

Collo. 3

an homage to Idoles, *Qua est Idolorum seruitus*, which is a flauerye to Idoles?

By this discourse, plainely it appeareth, how these two general's display their flagges, stryke vpp their drūmes; they call euery man in this worlde, to this spirituall battayle. Noe man can free him selfe, euery one that liues, must stande either with Christe, or against him: be his frende, or his foe, there is no neuters, none may be indifferent.

Therefore my soule, now resolute thy self, whose part thou wilt take. Christ offereth thee crosses, to geue thee glory: Sathan transitorye pleasures, to bring thee to eternall paine: Christ inuitheth thee to warr, because he louesthee, Sathan because he hates thee: Christe in this Sacramente will feede thee with his blood to confirm thee, Sathan will poyson thee with sin to destroye thee: The armour of Christ are Faith, Hope, Charitie, repentance, mortification, with all the trowpes of vertue & giftes of the holy

Ghost

Ghost, the armour of Sathan are, the fleshe & the world, selfe loue, sensualitye, the rable of inordinate passions, the multitude of vices, & diabolicall suggestions. No doubt but if thou wilt, the victorie lyeth in thy handes, Resist the deuill, & he will flee from thee: Put on the armour of Christe, & they will defende thee: But looke well about thee, for the deuill is most vigilant, he neuer slepeth, & thirsteth nothing so much, as the perdition of thy soule. For which cause, if God geue thee a good Angell, to guyde thee lest thou fall: he haith thruste vpon thee an infernall spirit, to make thee fall. If God sende preachers, to exhort thee to penance & perfection of lyfe: Sathan sendeth sectaries and worldlinges, to ouerflow cockle, darnell, and tares of stinkinge heresyes, fleshy delightes, & base pleasures, to bringe thee to eternall deathe. If god with examples of spirituall mē, induce thee to pietie: he with examples of carnall men, will leade thee to vanitie. If God prouyde his seruantes

Iac. 4
Eph. 6

1 Pet. 5

Psal. 90

Mat. 13

to perswade thee with deuout bookes to mortification; he will stirre vppe some frantick poete, with laiciuous ryms to intyce thee to dissolution. If God stryke terroure into the soule, of death, of the synall Iudgment, or the paines of hell, to moue thee to amendement: he will inueigle thee with false argumentes of longe lyfe, & presumption of Goddes mercy, to make thee wallow deeper in vyce and wickednes. Finally, what meanes soeuer he seethe, God vse to saue thee, the lyke he inuenteth so neare as he can to damne thee. And therefore S. Paule forewarned vs, that we were not onely to feight against flesh & blood, but against these spirituall and ghostlye enemyes, who impugne vs with greate aduantage: they beinge inuisible vnto vs, and we beinge open to them: they spirits, and we compounded of foure corporall elementes: they long experienced in tempting, & we litle in resisting: they wonderfull witty, & we very dull and ignorante. But yet the grace of God, & his good assistance,

Eph. 6

hath

haith the more force to incyte vs to goe
 forward, then all the fendes of hell
 to goe backward. For, *Omnia possum* *Phil. 4*
in eo qui me confortat. I can ouer-
 come all, by vertue of him that com-
 forteth me, with this comfortable
 foode, which terrifyeth all the trowps
 of Madian, this breade stryketh them
 deade. Therefore I would knowe,
 howe this warr of witt & sleight pas-
 seth. All this battell betwixt oure e-
 nemyes & vs, consisteth in impug-
 ning the fortresses of our free willes:
 The deuill would haue vs to consent
 to folow his vyces, & Chrysle to imi-
 tate his vertues. If the deuill coulde
 necessitate vs to sinne, or God would
 necessitate vs to goodnes: this battel
 weare ended. For then no doubt but
 a man should stande lyke a block be-
 twixt them, and he that weare stron-
 gest, should preuaile & carry it away.
 But the case standeth not so: For
 small glorye shoulde it be for a man
 of necessitie to be moued to loue god,
 or dispraise to hate him: But standing
 with free will betwixt them doth, nei-

Iud. 7

ther

ther vsing constraint, but such meanes as a man may accept, & refuse, vse or abuse, both knocke at the doore, & leaue it in our libertie to open it.

God inspyreth, and the deuill suggesteth: but neither inforceth. For if that God had not intended to saue vs with our free will & libertie; to what purpose, would he haue permitted those impious spirits thus to range amongst vs? to tempt vs? to seduce vs? For it weare ridiculous, to permitt the deuill to tempt all men, if some coulde not resist him, because it was impossible; & others it weare impossible he should ouercome.

Besides, what glorie shoulde redownde to God, by forcing vs to do well? For who is so blockish that knoweth not, that nothing is able to resist his power and might? But if God leaue man to his libertie, and then he moue him to goodnes, and Sathan to vyce: if a man resiste Sathan & serue God, then plainely appeareth how God is glorified, by mannes well doinge: For of his free election, he resisteth

teth

reth flesh & blood, abandoneth pleasures & delightes, onely for the loue, honour, & glory, of God.

Lastly I will consider the stratagēs of Sathan, by what art he impugneth me. For since this spirituall battayle consisteth especially in the vndermyninge of our willes, in the deceiptes & pollices of the deuill: therefore as in warres, to discover the ambushes, plottes, pollices, and stratagemes, of enemyes, is halfe the victory: Euen so to know the crafte of the deuill, is in greate part, to ouercome his temptations. And withall, if Christe oure Captayne, haue prouyded vs meanes in this sacrament to frustrate them, we haue almost wonne the battayle.

First the deuill in his temptations, & warlye suggestions, extolleth extremely that lynn or pleasure, he will perswade vs. He vseth all the rethorick & logick in his bugett, to painte it forth in liuely coloures; as a mount banke to prayse his wares, his medicines, his pomainders, in such sorte, as by mere amplifications & lyes, he

Gen. 3

deceyueth the poore simple people.

Aske our mother Eue, if after this sort he did not seduce her, by tellinge her that her eyes shoulde be opened, she should become a god, knowing good & euill. The lyke he daily practiseth in his suggestions, for he will cause prowde men to conceaue suche a foolish paradise in their stately buyldinges, their trayne of folowers, their rich attyre, & suche lyke vanities: that in verie deede, the verie moule-hilles seeme mountaynes. How often doe riotous yonkardes and glottons, after their pleasures be past, wonder at their owne blyndnes, that they pryzed so much, spent so much, laboured so much, for a thing of so small delight? How they weare deceaued in balancing the cost, with that rotten & vnworthy marchandise.

The sacred eucharist, discovereth this deceyte of the deuill, dy the increase of faith: for augmentinge our light, consequently it discovereth the ambushes of Sathan, whollie vnder ground & in darknes. This lighte of

faith

faith, the scriptures often inculcate vnto vs, as a most stronge defence against the deuill? S. Peter teachinge vs to withstande the deuill, he wil leth vs to resist, *fortes in fide*, stronge in faith. And S. Paule, *induamur armis lucis*, let vs put on armour of lighte. And after he had declared, with how potent and daungerous enemyes, we weare to encounter, he exhorteth vs in all conflictes, to defende our selues with the sheelde of faith: & the reason is manifeste, because if the deuill seduce vs by lying, faith discouereth his deceyte, by reueyling vnto vs the truth: for who would euer hoard vpp goulde by hooke & crooke, righte or wronge, if with the eyes of faith, he woulde but reade considerately, that sentence, *Foole this nighte thou shalte dye*, and *hec cuius erunt*? who then shall enioy these riches? The lyke I say of all other temptations, if our faith be vigilant, they will quickly vanishe: for which cause I haue knowne many spirituall men, that had alwaies prepared godly sentenses, taken oute

1 Pet 5

Rom. 12

Ephes. 6

Luc. 12

of the scriptures, to protecte them against the temptations of the deuill.

The seconde stratageme of the deuill, consisteth in tempering his tentations according to euery mans taste. He considereth mennes complexions, their inclinations & dispositions, & serueth euery one accordinge to his humour. Drunkardes he allureth with delicate drinks: ambitious heads, with chimeres of honoure: worldlinges, with treasures: lasciuious spirits, with sensualitye. I thinke I red once in Cassianus, or Sophronius, that a godlye man entering into the church, he met the deuill, comminge forth the all laden, with bottels & glassses full of siroppes, & drinkes. The good religious man knowing by reuelation it was the deuill, commaunded him in the vertue of Christe, to tell him what he did in the church, with so many glassses & bottels? He answered, to geue euery one a siroppe, according to his soare: for rarely the deuill will tempt a yonge man with couetousnes, or an olde man with leachery, excepte the

vices of his youthe, be incorporated into the bones of oulde age. Seldom he moueth a ryche man to reuenge to kill or flea, or a poore man, to seeke for honour or reputation, excepte he fynde their complexions much inclyned thereunto.

Against this stratagem, the Eucharist affordeth vs a most excellent defence, for it in contrariwyse, armeth not onely the soule, with all sortes of vertues, but especially with that grace that the soule most desyreth, & most nedeth. For as Manna serued euery manuestonge, of that taste he wished: so this celestiall Manna, euery good soule, of that fauour he craueth. For as in the nourishment of oure bodies, when nature hath gotten the vpper hand of any disease, then most of that purer blood or spirits, which the liuer & harte sucke from oure meate; they sende to resist, expell, & wholly vanquish, the disease: So the Euchariste nourishing our soule, fouldinge our Sauioure, who not onely with his diuinitie, but also with his humanitie, se-

eth with what deceit the detriall most intendeth to molest vs, there he principally protecteth vs, not vnlike a prudent captayne, who defending a fort, there principally placeth his cheefest forces, where he knoweth the wales weakest & easiest to be scaled.

The third deceit, is not presently and at the first assault, to discover his intention, but to winne ground by degrees, to insinuate him self by little & little: he laieth his deceiptes, first to the heele, after intending to crush the heade, lyke vnto them who pretend to vndermyne or intrench themselves about a wall, they begin a farre of, & then approach, leaste if they attempted too neare, their plott should be discovered.

• In euery vyce or sinne, who well considereth, shall fynde certaine degrees or preambles, which by little & little, prepare the way for vyce to enter: as we reade of Holofernes whose eyes were rauished euen with the pantoimes of Iudith, & his soule was made captiue with her bewtie. *Sandalia eius*

Gen. 3

Iud. 16

rapuerunt

rapuerunt oculos eius, & pulchritudo eius, captiuam fecit animam eius. Her

panables rauished his eies, & her beu-

tie enthawled his soule. S. James *Iac.* 1

declareth the same degrees in concupiscence, first by abstractiō, then conception, then consummation.

The reason why the deuill goethe so farr of at the beginninge, I take to be for most parte, with good soules, who if they did see distinctly, the deformitye that Sathan intendethe, he could hardly preuayle against them.

Therefore he blindeth their iudgment with some inordinate delight, (as many fishers cast their nettes, when the water is troubled, that the fish should not perceauē them) and then entreth with more facilitie.

The way to ouercom this deceiptē, is at the entrance of sinne, to resist it in the budding, for tender twigges, are bent with ease, aged trees breake ere they bende. Yonge desyres take not deepe houlde, but when they enter once into full possessiō, hardly they can be expelled.

The Eucharist helpethe vs greatly, to smell these motions of sinne, euen in their first rysinge: because the loue of God, the seruour of deuotion, two proper effectes thereof, so purify the Soule, that euery litle spot, may quicly be perceaued, as in a whyte corporall, euery stayne presently appeareth. Moreouer by illuminatinge oure vnderstandinge, it sheweth these imperfections, which before we neuer marked, as in the beames of the sunne, we see flying thousandes of litle atomies or moates, which before we neuer perceaued.

Fourthly the deuill attendethe occasions, he watchethe fitt opportunities to tempt vs: he marketh what companie we conuerse with-all, what passions are afiote, how the heauens inclyne, what alteratiō the wether worketh in our bodies, what exercyse or quyetnes preceeded, & according to all these, he gathereth a fitt tyme, to compasse his impious intention. So he came not to tempt Christ, till he found him solitarie in the deserte, & ahun-

Mat. 4

gred

gred with longe fastinge. Neither did he tempt Eue whyle she was with Adam, but he gott her alone owte of his companie. Therefore S. Peter said, that Sathan wente circuitinge about, searching whom he might denoure, wherby he would signify vnto vs, that he went pryinge about, how to espye occasions to make vs offend God. The way how to resitt this encounter, were best in all tempests & vehement passions or alterations of the soule, not to resolue any thing about our selues, or determine any thinge of moment, till we receaue the blessed Eucharist, which will calme the soule & geue vs better light to discern truth from falsehoode, God from the deuill, naturall passions, from diabolical temptations.

Many moe stratagemes of Sathan I coulde heare discouer, and also declare by how many waies God aideth vs in this feight, & deliuer certayne rules, to know the motions of god & the inspirations of the holyc Ghoste, but this would excede the boundes of

myne

Gen. 3

1 Pet. 5

myne intention, althoughe perhappes not the present matter. Here onely I will conclude, that I meane hereafter for so many good Causes, neuer to make peace, league, nor truce, with the deuill, for one moment, but resist him with all force.

*AS A SCHOLER TO
HIS MAISTER.*

CAP. 6.

¹
Exod. 20
Hab. 12

Pf. 84

THe children of feare, durst not heare thy voyce, O sweete Sauiour, because with thunders & lightnings, thou spake vnto them veiled with mistes and clowdes, in the mounte Sinay. But I know thou hast put of those terrifying garmentes, and heare cloathed thy loue with the rynds of breade & wyne. Therefore I will receiue thee, that I may heare *Quid loquatur in me dominus*, what my Lord speaketh in me, because he will speake peace to his people.

I will consider first, that my Christ

came

came not onely to redeeme me, but also to teach me, not onely to be my Sauoure, but also my maister: And therefore the Prophet Ioel foretould vs, that we shoulde reioyce in oure Lorde god, because he haith geuen vs a Doctor of Iustice.

Ioel. 2

I omitt heare, how the verie misterie of Christes incarnation, openeth vnto vs manie secretts that we neuer hard of: how all his actions were our instructions, all his miracles, aswell meāes to direct vs, as remedies to cure vs. Onely I intende here to consider, by what maner, he teacheth me internally, he speaketh to my hart, without any noyse of woordes, & how his inspirations, may be perceaued.

Secondly we can not doubt but that Christ our Sauour verie often beateth at the doores of our hartes, speaketh internally vnto vs. *Ducam eum in solitudinem, & loquar ad cor eius*. I will leade him into a desert, & will speake to his harte. *Ego sto ad ostium & pulso* (saith Chrill) I stande at the dore of thy soule & knock, that is, by the

2

Ose 2

Apos. 3

founde

Cant. 5

founde of his spirituall speache. The spowle in the Canticles tellethe, that she harde the voyce of Christe knocking, & willing her to let him in: all the Scriptures inculcate this fauour of God, this calling, this light, this doctrine, this knocking, this speakinge, of God to men, & especially to them who serue him deuoutly, & heare his voyce attentiuely: Because the Lawe of supernaturall frendshippe betwene God & his seruautes, requyrethe a naturall conference, that one speake to an other, that there passe a reciprocal communication, wheareby loue is confirmed & increased: and those who haue the eyes of their soules purifyed, well perceauē by desisting frō prayer & meditation, that their soules are thickned with a certain miste, they feele not goddes frendshipp so sensibly, as when they conuerse with him, because they do not attēde *Quid loquatur in eis dominus*, what our Lord spcaketh in them.

Morcouer, althoughe a man haue corporall eyes to see, yet he needeth

externall

externall lighte, otherwyse his eyes woulde litle auaille him: euen so litle it would auayle a man to haue a naturall witt, if the light of Goddes intermall motion & inspiration, did not present vs, & cooperate with vs.

Thirdly it importeth much, that I attend & inclyne the eares of my hart, to heare the voyce of God, since he haith commaunded me. *Audi filia & inclina aurem tuam*. Here daughter (o soule) & inclyne thyne eare, that is, doe not onely heare, but attende diligently: as those who would here distinctly, bende their bodies & their cares to that parte, from whence the sounde cometh. For questionles God speaketh to me, because he woulde be harde: & therefore it were greate discourtesie & irreuerence, not to geue him audience, especially speakinge for my good, not his owne interest.

Fourthly I will consider the different manner of the teaching of Christ, and other maisters which teache in the worlde: that thereby I may frame my soule the better to be a scholer in this

supernaturall schole, & the soner vnderstande the voyce of my Sauoure, when he readeth vnto me his lessons of lyfe, after I haue receaued his bodye.

1 Firste other maisters vse corporall & materiall woordes: Christe internall speache.

2 They beate firste at the externall cares of our bodies, and so passe forward to the cares of our soules: Christ immediatly as Lord of the hart, needeth no passage by the porters lodge, but entreth at the first, the moste secrett chamber of the soule, wheare he speaketh immediatly vnto vs.

3 Other maisters can not cause their scholers to penetrate the depth of their doctryne, except they bring a naturall capacity & vnderstandinge with them which the maister is not able to impart vnto them: but Christ can call Prophets from the plow, Apostles from their nettes, & *linguas infantum reddere disertas*, make infants eloquent.

4 Men teache in tyme, they distill their doctryne by droppes, & therefore

their

Sap. 10

their scholars grow in learning, as in bodye, euery day addinge somethinge to their increase: But Christe in one day of Penthecoste, in one houre, in one moment, can rayne from heauen, *fontes aqua salientes in vitam aeternam.* fountaines of water seasoning into life euerlastinge.

Aet. 2

Io. 4

5 Men can not perswade their doctrine, withoute the euidence of argumentes, the force of reason, perspicuity of palpable demonstrations: Christ can make vs beleue the profounde mysteries of our faith, surpassinge all the boundes and borders of reason, with his mere authoritie.

6 Men moue not our affections, or at most verie weakely, to accept theyre doctrine: But our Sauour moueth & compelleth euen rebellious willes, to embrace his knowledg, & cause the affection to enforce the witt, & humbly to approue hard mysteries of faith.

7 Men deliuer truthes mingled with erroures, & neuer communicate doctrine pure & entyre: But Christ powreth a sacred liquor into the soule with-

out

out any dregges of vntruthes: For as he is truth it selfe, so he can not teache any erreure.

1 Cor. 8

8 The doctrine of men for most parte tendeth to vanitye, *Scientia inflat*, knowledg puffeth vpp, but the doctrine of Christ ioyned with his Charitie, *edificat*, edefyeth, because it moueth the best learned, to knowe beste them selues, their owne miserie, and godds maiesty: that when they know most, then they begin to learne.

9 Men teach for their owne commoditie: but Christ for our gayne.

10 Men teach the naure of transitorie bodies, subiecte to chaunge, litle they knowe of God, or lyfe euerlasting: but Christ principally, yea wholly, intendeth by his doctrin, to bring vs to lyfe euerlasting, that the knowledg therof once being fixed in our mindes, we may runn at the goale most liuelie to imbrace it.

2 Cor. 11

5 Fifthly because the deuill transformeth him self into an angell of lighte, masking his vglie shape vnder a goulden veyle, his impietye, vnder the

forme

form of religion. And as fowlers often tymes imitate the voyces of birds, to deceiue the simple thinges & bring them as a praye to their nettes: in like sorte he pretendinge to deceiue good soules, feaneth to speake with the language of heauen, the tongs of Angels, the voyce of god: & except we attend very diligently, it will be harde euen for most spirituall men, to discern his voyce, yet these rules may be obserued.

The first rule is, that the motions of God & the deuill, differ in the ende especially: for God moueth to good the deuill to euill: God to encrease in goodnes, the deuill to decrease. And thus by examininge our intentions whether the motion aymeth, if the last scope be deuotion, pietie, the seruice of God, then it can not but procede from him: If it tende to sinne, wickednes, or worldly delight, then questionlesse the author thereof is the deuill: & by often practising this rule, we shall fynde great facilitie in discoveringe the motions of the two spirits.

Mat. 6

Si oculus tuus simplex fuerit, totum corpus lucidum erit. If thyn eye be simple, (that is, thyn intention right) all thy bodie shall be light.

2

Gen. 3

God moueth the soule lyke a calm wynde, he falleth lyke a sweete dew, *Ambulat ad auram post meridiem.* He waiketh in the calme ayre after diner, when comonly all tempestes sease.

3 Re. 19

Deu. 32

And Elyas founde Goddes passage, in a mylde breathing wynde. The Prophet also said, *Fluat sicut ros eloquium meum.* Let my speeches flowe in their hartes lyke a sweete dew, which falleth and fructifyeth, without force or vyolence. The reason hereof I take to be, the efficacy & omnipotencie of God, who beinge the author of oure soules, can moue them in most convenient manner, & most agreable to our nature. The deuill moueth tempestiously with vyolence, for *non in turbine dominus*, God is not in whirle wyndes. The reason is, becaule the deuill haith not force to enter into the soule, in so sweete a manner, as god entreth, for that he entreth to take

possession

possessio lyke a tyrant, that is by force: but God entreth quietlye as a lawfull kinge into his kingdom. With this it may well stande that God som-times vseth great force in his motions, movinge mountaines, & cleuing harde rockes, descendinge lyke a vehement wynde, as vpon his Apostles at Penthecost: but these motions rather proceede of the greate resistance they fynde in obdurate sinners, then their own nature. Euen as a riuer that runneth very calmly, if you stopp it, that it may not enioy an ordinarye course, you shall see how it will swell: & if it find but one chinke to enter, with what force it passeth: so god when hee cannot passe into mennes hartes in suche sorte as he intendeth, he of necessitie muste vse some greater implusion, to rowse vpp those deadly sinnes which hindered his passage; & with his omnipotent hande, cause the verie intralles of the soule to tremble. *Misit manum suam per foramen, & contremuerunt omnia viscera mea.* My loue put his hande by the hoale of the doore,

*Eccl. 43**3 Re. 19**Psa. 104**Act. 2**Cant. 5*

Act. 2

and all my bowels trembled. The which Christes Apostles were to accomplishe in the conuersion of greatesinners, & therefore oure Sauoure to shew that effect, sent the holy Ghost vpon them, in forme of a vehemente wynde, which blowethe downe buildinges & rooteth vpp trees.

This rule you may often tymes obserue in your selues, for good soules feelee their hartes as it were resolved, with the sweetenes of deuotion, with desyre to serue God, to kepe his commandementes, folowe vertue, flee vyce: & can fynde oute no reason in the worlde, from whence such a motion should come, for God immediatly did vouchsaife to visitt them.

3

The third rule is, all these motions commonly proceede of god, which tende to the mortification of sensuali- tie, the frequent receauinge of the Sacramentes, the exercyse of pietie and mercy to our neighboures, of deuotion & Charitie to God: The reason is, because the deuill can hardly enter into such good woorkes, except by in-

discretion

or vaine glory: the which may be very well perceaued, if in the former, that is mortification, we follow our confesseures counsell: and the other, we practyse them more secretly, then openly.

Sixtly I will runne ouer a dayly lesson that euery Catholick may reade, written in the externall garmentes of the Eucharist: for God that spake and did, *dixit, & facta sunt*, he spake, and they were made, can signify his mind & reede vs lessons, aswell by visible creatures, as audible soundes. And so redd Dauid, no doubt, some sweete doctrine written with planetts & starrs, in the parchment of the heauens, when he said, *Celi enarrant gloriam dei, & opera manuum eius, annuntiat firmamentum*. The heauens blaze forth the glory of god, & the firmament sheweth the woorkes of his handes: & so intende I in this Sacrament.

The circle of the hoast, representeth vnto me, the diuinity & deitie of Christe, which is a moste perfect circle, whose center, is euery where,

6

*Psal. 32**Psal. 18*

whose circumference is no where.

It telleth me also, that as the circle comprehendeth the center on euery syde: so his immensitye, fouldeth all places & spaces: his eternitie, all time paste, present, & future. Moreouer this circle signifyeth the eternitie of glorie, the full blessednes that he will communicate, to all those who receiue him condignely.

Cant. 6

The colour so whyte & vnspotted, teacheth me that vnder them lodgeth the onely son of a virgin, the flowre & fauourer of virginite, *qui pascitur inter lilia*, who feedeth among lillies: that who cometh to participate this vnspotted Lambe, muste come girded with chastitie & puritie. Besides it inuyteth the chaste soules to eate, because their by their puritie shall be confirmed & increased.

The vnleuened tast, commaundeth me, to approche with sinceritie, in truth & really, for deuotion, for the loue of God, not with hipocrisie, not as to an ordinarye meate, but to eate & feede indeede of my God.

when

When I see the hoast eleuated by the prest, I remember that my Sauioure was heaued vpon the crosse, to eleuate my soule, from sensualitie, to spiritualitie: from earth to heauen.

When he deuydethe it in three partes, then I consider how this sacrifice, is offered to the glory of godds Sainctes in heauen, for expiation of those soules which suffer in purgatory, & for the manifoulde benefite of all Catholickes who liue in the Church militant. Moreouer how Christ was deuyded vpon the crosse, his soule frō his bodie, & after vnited againe; and likewyse with his blood, which in the chalice is vnited with the hoast.

The tast of breade, sheweth to me that those effects which bread woorke in my bodie: in a more excellent manner, the sacred Eucharist worketh in my soule, as was declared in the booke of causes.

In the chalice I reede written in that wyne, dyuers perfections and effectes of Christ & his blood.

The fragrant smell, representethe

Can. 3
Eccl. 49

the odoures of his vertues, the sweete sente of his Sacrifyce, which surpasseth farr, all Arabian odoures, & *omne opus pigmentarii*, all workes of the perfumer.

Psal. 44

The gratefull coloure, declareth his comly form of body, who was *speciosus forma præ filiis hominum*. Beautifull in forme, aboue the sonnes of men; And the graceous bewtie of his soule, which god had so adorned, that all other graces & fauoures, compared with his, may be accompted staines.

The comfort and ioy which wyne causeth in them that drinke it, the ioy & heauenly consolation that all those participate, who deuoutly receiue him.

Iudic. 9

The sweete taist of wyne to the tong, foretellet me, that here I am to begin the ioyes of heauen: and therefore I will endeuoure so to liue, that I may continew them, & from the prooffe, passe to the full possession. For vndoubtedly there can be no wyne, that *latificat deum & homines* cheareth both God & men, but this which is a Sacrifyce delighteth God, & as a Sa-

cramente

crament, comforteth man: & as con-
teyning the blood of Christ, yeldeth
extreme contentation to them both.

Seauenthly I know that after I haue
receaued my Sauour, he will not fail
to communicate his diuine illustrati-
ons, to geue light to myne vnderstan-
ding, and his sweete inspirations, to
breath vpon myne affections, to moue
my will to accepte his heauenly doc-
tryne. Therefore I will attende me st
diligently, *quid loquatur in me domi-*
nus what our Lorde speaketh in me:
for I am certaine, that he bordereth
my soule with peace, & all those whō
he fedeth with the fatt of this croppe:
Qui posuit fines tuos pacem, & adipe
frumenti satiat te. Who haith made
peace thy borders, & doth satisfy thee
with the fatte of wheate. Therefore
loquere, speake swete Iesu, for thy ser-
uaunt will heare, *sonet vox tua in auri-*
bis meis, Sound thy voyce in mine ea-
res, for thy voyce is swete, & thy face
bewtifull. I will shutt my harte to all
worldlye delihtes; I will attende no-
thing but thee, what thou cōmaundes

what

7

Ps. 147

Can. 2

Sap. 16

me, what thou counsels me, & by thy grace, I will learne whatsoever thou wilt vouchsaife to teache me. And because I know, that thou arte pleased to illuminate my sou'e in those matters, I conuert my mynde vnto thee, as thou didest the sweetenes of Manna, vnto the appetites of the Iewes. Therefore I will meditate those matters after I haue receaued, which most I desyre to learne, & woulde be instructed of thee, for then I knowe my Affayres can not but proceede well, when I haue asked counsell of thee before. Sweete Iesu instruct me, sweete Iesu direct me, Amen.

*AS THE CREATURE TO
GLORIFY HIS CREA
TOR.*

CAP. 7.

THe ground & baile of all benefytes, is our creation, for grace supposeth nature, as stones and foyle, the goulde which they adorne.

There

Therefore because I know this benefite the most auncient that I euer actually receaued of god : I will call it to memory , acknowledg the gift , & thank my benefactor : especially vnderstandinge , that the sacred Euchariste , is a Holocaust or burnt offering institute d of my Sauour Christe , in recognis- cence of our creation , conseruation , and continuall fauoures , which God not onely as author of Grace , but also as Father of nature , powreth vpon his whole Church. And in regarde that for this Tytle he is my Lord , and houldeth perfecte dominion ouer me : Therefore I will consider what dependance , I haue of him , & whar authoritie he rightly and iustly haith ouer me .

First I will lifte vpp myne eyes to the blessed Eucharist , & with the moste feruent faith of my harte confesse , that I acknowledg my Sauour therein cōteyned , the first woorkman that framed me . I will contemplate a certaine tyme before my natiuitie , when I was neither borne , conceyued , nor

me

memory was hadd of me in the world: If then it had bene possible for me to haue requested of God, that he would make me a man: what gratitude would I haue promised? what seruice offered? what homage vndemaūded, presented vnto him? Ah shall I be now more vngratefull, because he bestowed on me the benefyte vnasked, then if he had graunted it requested? This demeanour indeede, were too disloyall, and therefore what then in all wisdom & discretion I woulde haue promised, now with all zeale & loue, I intende to performe, that is because I haue receaued all of him, all I will render to him againe: and that which he bestowed on me of mere liberality, with all free liberty I will returne, *omnia seruiunt*, to whom all thinges serue and ought to serue.

Pf. 118

2

Iob. 10

Pf. 138

2 *Mac.*

7

I will consider my case in my mothers wombe, with Iob, *Sicut lac coagulatum est cor meum*, Euen as milke is my hart crudded together. with David, & that 7 tymes martyred mother, of the Machabees: howe I appeared in that

darcke

darcke night which continued so many months, without any spark of light, or appearance of day.

How was this artificiall clock of my body compacted together: this corporall comon weale, so well ordered: this buyldinge, so well contriued, so iust a consort obserued, in such distinct partes? Without all doubt this admirable workmanshippe of bones, flesh, sinowes, vaines, cartilages, muscles, senses, hart, lyuer, milt, braine, with a number of other partes, stroke The prophane Philosophers, in admiration of the wonderfull power and wisdom of God, who could frame so strange a worke, in so secret a maner. And the wyser sorte herevpon gathered, an inuincible argument to convince all atheists, that there was a God. For who coulde be so madd to imagin, that suche a worthy woorke, could come by chance, which yet the profoundest wittes, can scarce perfectly vnderstande. Therefore I will offer this blessed Sacrifice, as a testimony of my Faith, & a signe of my gra-

titude

gratitude to the indeuyded Trinity, in recognition of this vniuersall & particular gift, wherein shyneth the light of Goddes ineffable wisdom and providence.

3

10. 9

Thirdlye, if it had pleased God, he might in this palace of my bodye, haue closed vpp the windowes, as he did to the blynde borne begger, and many more, who would spend almost what they haue, to enioye the benefyte of their eyes: he mighte without contradiction or opposition, haue bereued me of a legg, an arme, or some other principall part, the which many lack, or possesse very deformed, yet of his bounty he haith graunted them wholl & intyer to me. Therefore the integriie of his gifte, exacteth an intyer oblation, and full vse of them to his honour & glory. Wherefore so often as I see any person deformed, lame, blynde, or destitute of any limme: presently I will take occasion, to conuert my soule to God, & blesse him, who haith deliuered me from such miseries, not for myne owne desert, but

vpon

vpon his mere goodnes & liberalitie.

Fourthly by this tytle of my creation, I may well accompt my selfe as one, who owethe all that he haith or can to God: That I am his vassall, his possession, a sheepe of his flocke, a plante of his garden, a subiect of his kingdom, and consequently, that he haith a more completeright & dominion ouer me, then any king ouer his subiect: any pastor, ouer his flocke: any Lorde, ouer his possession. For if a king hould right ouer his kingdom, he needeth his subiectes, he can not be without them, neither in warres, nor peace. The pastour gathereth the wooll of his flock, he eateth the flesh, & in fine, enioyeth diuers comodties by them, in such sorte, that his authoritie & right, standethe with a certaine seruitude, & subiection, in regarde of his indigence & necessity. But god needeth not me, *Deus meus es tu, quoniam bonorum meorum non indiges.* Thou art my god, & therfore thou needes none of my goodes. But what king enioyeth so ample an empyre, as to carrie

in

4
Pſ. 15

Apoc. 19

in his crowne, the tytle & style of all the worlde? And yet if there weare such a monarch, my Christ shoulde haue excelled him, who haith writen not in his crowne or scepter, but in the verie basest parte of his garmente *Rex regum, & Dominus dominantium.* Kinge of kinges, & Lord of Lordes.

Luc. 1

Moreover Christes dominion, surmounteth all princes rightes in perfection & integritie; For when he will, *Deponet potentes de sede, & exaltabit humiles.* He will depose the mightie from their seate, & exalte the humble. But none can depose him, or withstand his right; Kinges hould no dominion ouer the soules of their subiectes, but onely ouer their bodies: Neither can they lawfully kill any mā, of their absolute authoritie, except he preuaricate their lawes: But Christe who possesseth complete authoritie ouer lyfe, & deathe, can kill or geue lyfe as it pleaseth him: For *in ditione eius cuncta sunt posita*, Vnder his possession, all thinges are conteyned: & his dominion, concernethe the soule

1 Reg. 2

Hest. 13

no lesse then the body.

Fynally no creature obeyeth so exactly his Lord & Prince, as it dothe Christ, who with a woord can chaung their natures, transforme water, into wyne, cause a barayn tree to florishe, an oulde woman to beare a childe, a Virgin to conceaue. Therefore, O blessed Sauioire, I will call thee my true Lorde, myne onely Lorde, my most mightie Creator.

Io. 2

Mat. 21

Marc. 11

Luc. 1

5

Fifthiye I will confounde my selfe with shame, to see all thinges so obedient to my Christe, that the verie insensible wynde, the raging sea, bēd the knees of their natures, to obey his preceptes, & I whom God haith endewed with reason, inspyred so often, graūted so many benefits, should so irreuerentlye transgresse his commandementes. I see euen in this Sacrament so many effects of his omnipotency put in practise, broughte to effect, and yet noe repugnance, noe resistance at all appearing: that I may well be ashamed of my disobedience. For if Christ say the woorde, his bo-

Mat. 8

Marc. 4

Luc. 8

dy presently is created, vnder the form of breade and wyne, the substance of breade vanisheth, the accidentes hang in the aire: in the ende after many alterations, a new substance of breade is substituted, to susteine those accidentes.

Heare o Lorde I may if I will, reade the homage that thy cteatures yeelde vnto thee, & by their example I intēd with thy grace, hereafter more obsequiously to serue thee. But thou good Lord, as thou hast vouchsafed to geue me the nature of a man: so graunt me grace to liue lyke a man, the which I shall performe effectuallye, if I serue & kepe thy Law intierly, which none can accomplish without thy grace, nor obtaine grace without thy fauoure.

AS ONE CHERNED BY E
NEMIES SIGHINGE FOR
HIS REDEMER.

CAP. 8.

VVhen I looke vpo thy crosse
sweete Iesu, and behoulde
thole nailes pearcing thy sacred handes
& vnspotted feete: they seeme vnto
me three hammers, prepared to break
those infernall fetters, where-with the
deuill & sinne haue cheaned me.

When I looke vpon this holy Eu-
charist, I thinke vpon him that said,
Dirupisti vincula mea, tibi sacrificabo
hostiam laudis. Thou haste broken
my cheanes, and I will therefore sa-
crifyce vnto thee an hoast of prayse.

Vncheane me this tyme good Lorde,
& then I will praise and glorify thee
the next tyme. I hope those mightie
chaynes of mortall sinnes, are broken
with the force of thy grace, & loosed
by the authoritie of them, to whom
thou gaue power to loose, what was

Pf. 115

Jo. 20

Jo. 11

*In vita**Anselmi.*

bonnde in earth. I am not now bound
 lyke Lazarus hande and foote, that I
 can not stirr. I am not *quadragesimus*
mortuus, foure dayes deade, that I
 neede to here thee crye, *Lazare, ve-*
ni foras, Lazarus, come forth: But I
 feele certaine bouldes vpon my feete,
 which hinder me greatly: I goe for-
 warde, but still one boulte pullethe
 me back againe. I may well compare
 my selfe to the bird that S. Anselme
 saw & fighed, when a Sheparde had
 tyed her by the legg with a threede; so
 that as often as she mounted vppe, to
 haue enioyed the libertie of the aire,
 and amplexes of the heauens, a stone
 whereunto the threede was fastned,
 pulled her back againe. Ah how often
 would my soule tende to heauen, to
 conuerse with Angels, to enioy the co-
 panie of that blessed societic, but euer
 I am drawen back again by one stone
 or other: I am gyued, I am boulded,
 I am constrained to stoupe, to droupe,
 to falle euen vpon my winges, they
 must help to susteine me on earth, that
 should haue borne me vppe soaring in

the

the ayre. But thou sweete Iesu, *dis-*
rumpe vincula mea, breake my bands.
If I faste, my forces fayle, and thus
faintnes withdraweth me from fasting,
loe a boulte. If I pamper my fleshe or
intende to feede it cōueniently, it pre-
sently repyneth, rebelleth, & insul-
teth against me: loe an other boulte.
How to fynde out the true measure,
to exceede in neither extremities, who
can teach me but thou sweete Iesu? I
haue often proued, yet for most parte
missed. If I pray not, me thinkes my
soule departeth from God, our friend-
shipp breaketh through my longe sy-
lence: If I pray, then so many imper-
tinent thoughtes assault me, so many
distractions inueigle me, suche ariditie
afflicteth me, & in fine so many impe-
dimentes disturbe me, that wheare
I should enioy moste liberty, there I
fynde my self most chayned in captiui-
ty. Therefore sweete Iesu, *disrumpe*
vincula mea, breake with the holyc
Eucharist these bandes, & graunt me
the spirit of prayer & deuotion. Ma-
ny tymes I pretend to lifte vppe my

hart to heauen, and immediatlye the
boultes of inordinate passions & sen-
suall concupiscences, cause me to re-
tyre vnto earthe againe, the which if
I folow, I loose thy grace & fauour,
I fall into the thrawldom of Sathan &
his infernall crew: If I resist them, if I
style them within, what an horrible
conflict must I abyde? O in what an a-
gony I passe my dayes? O warr of all
warres most spightfull, most daunge-
rous, & leaste of men accompted.

But thou sweete Iesu, *Disrumpe vin-
cula mea*, breake my bandes with the
holy Eucharist: the puritie of virgins,
purify the internall vaines of my hart,
that no drugges of corruption, infect
that blood, which muste be mingled
with thync. With this foode of force
& strengthe, which in fygure ouer-
threw whole armies, enable me to
vanquishe these Iebusites, these mo-
lestfull, continuall, & domestticall e-
nemies.

Many mo bandes & fetters, binde
me from goodnes, and deteine me in
sinn: For if I confesse not my sinnes,

lyke

Ind. 7

lyke a heauy burden, they weigh me downe: If I confesse me, then scruples or anxiety of conscience, tormenteth me. If I deale not with men to conuert them, to helpe them to saue their soules, & glorify god, my Charitie seemeth coulde, my deuotion vanislieth: If I conuerse with them, their exhalinge breathe, of sinnes & imperfections by little & little, enter into me, and stayne my soule inore with their faultes, then I can profitt them with my good desyres. Thousandes moe such fetters withould me o swete Iesu from thee, but how shall I auoid them? I heare thee answeare *solve vincula colli tui*. Loose the chaynes from thy neck. Indeede it is so, thou must loose them, but I must helpe, I must lay to my hand, I must not withdraw my self, nor with thy grace will withdraw hereafter. Therefore geue me grace at this tyme, to begin resolutely, to continew constantly, & finish faithfully.

Isa. 52

AS A GARDEN.

CAP. 9.

When I come to this sacred Table, I woulde gladly inuyte my sweete Sauour, as his louinge spowse, inuyted him in the canticles layinge,
Cant. 5 Veniat dilectus meus in hortum meum.
 Come my loue into my Garden. She mente questionles, the garden of her soule, as now I would wish my harte were sett, decked, and adorned as a garden, which the Monarch of this mightie masse, will vouchsaife to honour with his presence, and behoulde with his glorious eyes.

The doore of this garden, is myne imagination, or the facultie of my fācyinge. At this doore my good Angell attendeth, (*quia Angelus ibi est, ubi operatur, ex communis theologorum sententia*, Because an Angell is, where it worketh, by the comon opinion of diuynes) lest Sathan should enter in. Here they both stande in presence & personreally, in the former part of the braine, so often as the one inuitethe

me to vertue, & the other exhorteth me to vyce. And therefore since it lieth in my power (as the gardiner vnto whom the custodie is committed) to lett in whom I list: it behouethe me to looke about me, & attende well, who knocks at the gate, for my good Angell cominethe to roote owte euill herbes, & plante holsom & odoriferous in steede of them, myne euill Angell to roote owte the good, & to sow darnell & cocke in their places. I know this false spirit endeuoreth with false keyes to open the doore, or by vyolence to breake in; & therefore I must craue helpe of my good Angell to resist the furie of his force, for otherwyle I weare not adle to encounter wth him.

The alleys of this garden, are the vertues of myne vnderstanding, faith, prudence, wirt, knowledg, wisdom, counsell. Faith, is a theologicall vertue, whereby I geue an inessable assent to all that God haith reueyled, whether it be written in Scriptures, determined in approued counsels, or kept

by

by continuall tradition, in Christes Church: & this for none other reason, but because God hath reueyled, for he deliuered all we are to beleue.

Prudence is a morall vertue, which guydeth & directeth me what I ought to folow. This is the rule, the square, the touch stone, of all other morall vertues, that is, which concern oure good lyfe & manners.

Witt, called *intellectus*, is a gifte of the holy Ghost, by which the soule is prepared to receaue the inspiratiōs of God, which consist in penetrating the deepe misteryes of oure Faithe, the incarnation of Christ, the creation of the world, the ineffable manner of Christes presence in this venerable Sacrament.

Knowledg, otherwyse *scientia*, is a gift of the holy Ghoste, mouinge a man, by the helpe of God, to fynde out reasons, examples, similitudes, conueniences, and perswasions: to proue, confirme, declare, and propounde, the misteries of our faith: as by Water, to declare the nature of

grace.

grace; by seede, the woorde of God, & such lyke. The which gift, moste palpably appeareth in many seruantes of God, who daily reade new lessons in his creatures, to establish our faith.

Wisdom, or *Sapientia*, procedeth from the perfections and attributes of God, to proue and confirm, all that knowledge performeth by his creatures: so we may confirm, the misteries of Christes incarnation, and the Eucharist: that such infinite benefytes, fauoures, & communications, stande with his supreme goodnes, bountie, liberalitie, mercy, & loue.

Councell lykewyse issueth from the Holy Ghost, & enableth oure vnderstandings, to folow his inspirations, when they goe beyonde the comon course of faith, or prudence infused: as that Sampson should kill him selfe, which both faith & prudence forbidd generally: but those generall rules, li-
 mitt not the power & authority of the
 holie Ghost. The lyke we might af-
 firme of *Phinees*, *Razias*, *S. Appolo-*
nia, and many moe, who aboue all

Jud. 16

Num. 25

2 Mach.

14

lawes

lawes, inspired of the law maker, either caused their own deathes, or the deathes of others, yet warranted by him, in whose handes lyethe the penodes of lyfe & death. These are the mayne alleys, by which my Sauoure must walk in the garden of my soule, & enter into the beddes of my will, sowne with the seedes of vertue: for in euery iust mannes soule, grow the sweetest flowrs, that euer appeared in Paradise; the seede whereof, our Sauiour Christ brought from his imperi- all heauen, & with his owne handes, sowed it in euery good mannes harte.

The primrose of the feare of god, which first springeth and buddeth in the soule. Rosemary of repentance, something bitter in taile, but exceeding holsum in the flowr of forgeuenes of sinnes, & the vertue of satisfaction.

The Balmie of hope, cleauing alwayes to that corner stone Christ Iesus who neuer confounded them that trusted in him, nor euer fayled to uphold them that leaned vpon him.

The whyte rose of Charitie, cmbra-

cinge

cing with most pure & vnspotted loue,
the sonne of the Queene of all virgins.

The redd rose of paynes and crosses,
which all zealous trendes of Christe,
must tollerate for his sake: & although
the thorne doe prick, yet little it im-
porteth, compared with the fragrant
smell it yeldeth.

The Gelouer of Iustice, consumig
all the substance, in exhaling delicate
odoures to the vse of men, for whose
cause it was created, repayinge there-
with the iust tribute of nature.

The vyolet of humilitie, debacing
herself almost to the earth, & guilty
of her owne weaknes, shrowdeth her
head vnder the broade leaues of gods
protection.

The Marigould of mercy, spreadig
her glorious trayne & gratfull beames,
when the sunne letteth fall his hea-
uenly influence vpon her, that is, in
this lyfe she openeth her lap to receaue
all that stande in neede of her: when
the sunne setteth, she veileth her face,
because woorkes of mercy, can not be
shewed but in this lyfe, where aboun-

deth

deth misery; in the lyfe to com, mercy is shutt vppe, for into heauen there entreth none that is miserable.

The Lillie of Chastitie, & Virginitie, enameled with gould of Christes loue, in the verie hart.

Many moe floures of exquisite odour, no lesse gratefull to behoulde, then delightfull to smell, adorne the beddes & borders of euery good soule that deuoutly serueth God.

Besides these floures, there lacketh not any sorte of pleasante arboures or trees in this spirituall paradise. Their rootes, are habitts of vertues: their stemmes, diuine operations or actes: Their leaues, religious conuersation, graue and modest behauiour: Their floures, talke of god, & speach of spirit: Their frute, good works: Their rynde, the custody of our senses: Their sapp, the grace of God: The dew of heauen, which comforteth them all, the sacred Euchariste, that lyke dew, fell in the desert.

The banks of this garden, are prayer, meditation, contemplation, and

deuotion

devotion: where the soule sitteth & considereth her state, & speculateth to practise the disposition, order, incremente, or decremente of her garden.

The birdes that sing continuall musick, can not want in that orcharde, wheare vertuous floures caste suche a sent: for heare the peace of a quyet conscience, causeth a heauenlyc harmony: The consort of grace and nature, of sense & reason, of witt & will, of passions & affections, God & the soule, a man & his neighbour, can not but make a most sweete melody, & moste gratefull to the eares of all that heare it.

Hearr the Angells singe with swete inspirations, & cause an incessante lublie in the harte.

In the middeste of the soule, standeth a goodly fountayne of water vpon a hill, ealled inherent grace, situated in the higheste & most essentiall parte thereof, which deuideth it selfe into foure riuers, as the fountaine of Paradise. One passeth through the

darden

Gen. 2

garden, & carrieth away all filth and trash wherewith filthie wormes, myse, & hedghogs, defile it: So grace washeth away sinnes in iustification.

2

An other riuier yeldeth a water like gould, which bewtifieth & adorneth all the floures of the garden: So grace adorneth all vertues, & maketh them acceptable vnto God.

3

The third riuier, causeth them to grow & increase: So grace being the roote of meritt, augmenteth all vertues, & increaseth glory.

4

The fourthe riuier, haith the vertue to roote out & consume all weedes and choaking herbes, which hinder their growth & goodnes: So grace by continuall satisfactions, supplanteth veniall sinnes, & the penalties due to mortall.

The gratefull gale that summeth in one, the fragrant smelles of all these floures, is the Sacrifice of the Altar, wherein the iust ioyneth them selues to Christ, & both vnited (the head and the members) offer them selues vnto God, as an incense compounded, of

the

the quintessence of all smells and odours.

The Eucharist, is the spirituall sūme of this garden, whose presence causeth all rootes to springe, budd, blossom, & fructifye. It is the sea, whence frō issueth the fountaine of grace, which purifyeth, adorneth, fructifyeth, & repaireth, all the plantes, floures, and herbes of the soule, that is, vertues, gistes, & good inclinations. Therefore iweete Sauour, let abundance of this water, fall into my soule, that is so drye & barren. *Sicut terra sine aqua, sic anima mea tibi.* As earth without water, so cometh my soule now to thee. I may rather say, lyke a barren desert. I appeare be'ore thee, *in terra deserta, inuia, & inaquosa, sic in sancto apparui tibi.* As one wandering in a desert countrie vninhabited and vnwatered, that is, consumed almost with drought: So appeare I in thy holy Church before this blessed fountain of lyfe: Let me not dye for thirst, let not my soule wither so neare the riuer of lyfe.

Psa. 106

Psa. 62

AS AN INFANT TO HIS MOTHERS DVGGE.

CAP. 10

1 Cor. 3

Can. 5

THis Sacramente, affordethe not onelye wyne for men, but also milke for sucklinges: by encouraginge the valiant, & enablinge the weakc. Wherefore he that did foresee it, & after proue it, saide, that he drunk milke with his wine, *Bibi vinum meum cum lacte meo*: And thereunto absolutelye inuyteth all to drinke and eate it, *Comedite amici, & bibite, & inebriamini charissimi*. Eate my frends & drinke, & be dronke my dearest, that is, rauished, with the excesse of loue, not out of reason, but aboue all reason.

Milk in many thinges agreeth with the Eucharist, by woorking in our bodies corporally, that which the Eucharist worketh in our soules spiritually.

First milke is both meate & drink, & therefore you way both eate it, &

drinke

drink it. He that eateth Christs body drinketh it also, and he that drinketh his blood, eateth it lykewyse. He that eateth his body, together drinketh his blood, & he that drinketh his blood, eateth his body. For which cause, he that is eaten here, the infinite wisdom of God, expressly said, *Qui edunt me, adhuc esurient, & qui bibunt me, adhuc sitient*. Those that eat me, yet shall hunger, & those that drinke me, yet shall thirst: Where we see the same God that we eat, the same we may drinke, the same wisdom is meate & drinke, and consequently, a spirituall milke. The lyke our Sauour saide of Iustice, calling it both meate & drink, *Beati qui esuriunt & sitiunt iustitiam*, Blessed are they that hunger & thirst after righteousness. The Eucharist therefore either eaten or drunke, filleth the soule with righteousness, & therefore, quenched the thirst as drinke, & susteineth the body as meate. The Theologicall reason hereof, may easily be yelded, for all spirituall foode, is as well drink as meate: because as drink

Eccl. 24

Mat. 5

it cooleth the feruent desyres in parte,
& as meate, it mainteyneth with grace
& vertue, the spirituall lyfe of the soule.

By this we may manifestly perceave
the foolish importunitie of the Luthe-
rans & Caluenistes still calling for the
cupp, censuring the church of sacriledg
for depriuing the laitie of the chalice.
For if they coulde penetrate the man-
ner, nature, and effectes of spirituall
foode: they woulde neuer fall into
such an absurditie. For he that eateth
Christes body, both eateth & drin-
keth his blood, aswell as the prieste,
& he that drinketh his blood, eateth
no lesse of his body, then he that re-
ceaueth his body. For in the Eucha-
riste vnder the rynde of breade, there
lyeth nothing but that lyeth vnder the
rynde of wyne in the Chalice: nor cō-
trariwyse, nothing vnder the rynde of
wyne in the Chalice, but the very same
is receaued vnder the rynde of breade
in the hoast: In so much as he which
participatethe both of the breade and
wyne, & he that onely participatethe
of one: receueth as perfectly and in-

tierly

tierly, the body & blood of Christe, as he that communicateth with them both: Yet for a more sensible & externall signification, the priest offereth & cōsumeth them both, but the substance receaued, & the effectes instilled into the soule, are as intier & complete in one, as in both: in a myte, as a mountaine: in a dropp, as a butte.

By this it appeareth, that Christes bodie in the Sacrament, as drink quencheth the thurst, by fulfilling the feruent desyres of them that loue God: by coolinge the flames of concupiscence, by mitigating the vehemente affections of worldlye delights: As meate, it restoreth the losse forces of our soules by sinne, augmenteth our grace, encreaseth our spirituall lyfe, & finally affordethe all those effectes of meate, in a more excellent degree to our soules, then any corporall meate to our bodies: & therefore is meate & drinke, and milke, for sucklinges of God.

Milke, of all meates, is one of the most simple nourishments that we haue:

It needeth neither baking, boylinge, nor roastinge, as other meates requite, for in the mothers breste, it is baken, brewed, boyled, & roasted: & so the infante without any other sauce, simply & solely, draweth it from his mothers dugge.

By which proprietie we are admonished, that with four simple wordes, withowt any tergiversation, labour, or payne: the priest drawethe this sacred milke from the breste of Christs loue. And how lyke infantes with simplicity not curiously questioninge how it was made, how coueyed vnder the formes, how it lodgeth vnder those veyles of breade & wyne, howe we oughte to sucke it: for infantes vse noe suche interrogatiōs, but simply suck that their mother geueth. So the infantes of Christ begotten with his blood should simply receaue, that their mother the catholick Church, ministre the vnto the: & folow that ccūcell of the Apostle, *Quasi modo geniti, infantes rationabiles, sine dolo, lac concupiscite*, As new borne infantes, desyringe milke

1 Pe. 2

without

without deceit, not without reason :
for the best reason that an infante can
haue, is to suck that his mother geueth.
And so the greatest reason that the wi-
sest children of Christ can yeld, is not
their owne iudgmente, but the Chur-
ches, in interpreting scriptures, in iud-
ging of the conferences of places, in
ordeyning the manner & vse, of this
blessed foode.

Moreouer we may learne, how as
this Sacrament is the meat of our soules
all the tyme of oure peregrination : so
we shoulde lyue alwaies lyke infantes
in lyfe and conuersation, simple lyke
dowes, & innocent lyke babes, not si-
nisterly suspectinge, not maliceously
circumuenting, not peruerly dealinge
with any man : but simply, really, hū-
bly. For this simplicity bringeth great
peace to our selues, and makethe vs
gratefull to others ; It winneth greate
faour with God, & therefore is ex-
ceedinglye commended in scriptures.
For with whom doth God moste fa-
miliarly talke and conuerse ? with the
simple, *Cum simplicibus sermocinatio e-*

Mat. 10
Mat. 18

Prov. 3

Iob. 1

Mat. 18

With the simple is his talke. What vertue of Iob obiecteth God againste Sathan, to declare his piety & vertue, but simplicitie? *Homo simplex & rectus*, a man simple and righte. When Christ propounded to his Disciples the patern they should folow to come to heauen, tooke he not one of these simple babes, sayinge, *Nisi efficiamini sicut paruuli, non intrabitis in regnum calorum*. If you become not lyke infantes, you shall not enter into the kyngdom of heauen?

Much more might be said of this exiled vertue, but that I think the commendation of Christ so great, that all I can say, woulde rather diminish the glory, then adde any lustre vnto it.

3

There is noe meates or drinckes, amonge the infinite varieties that God haith imparted to men, that onely & solely mantayneth them so longe, as milke. For childrens meate & drinck, cates & wyne, baked & boyled, first course & seconde, all consisteth in milke. Whereby we may see, how this Sacrament most liuely is expres-

sed

pressed. For in lyfe euerlasting, at the
 table of god, all our prouision, meate
 & drinke, shall be the conteyned in
 this Sacramene, for it alone will suf-
 fyce. And therefore now that I haue
 the sacred brest of my Sauoure filled
 with this deified milke, boyled with
 the heate of loue: I will imitate the
 infantes as S. Chrysostom willeth me,
 who weepe & crye for the dugges, &
 will not be quyet till they haue gotten
 it: so soone as they see it, with what
 promptnes they rowle their heades to
 it? howe hungerly they presse it, and
 thruste their faces vnto it? Euen so
 ought I moued with the want of this
 diuine milke, with sighes of my hart,
 with teares from myne eyes: preferr
 it before all treasures. When I see it
 I should stirr vpp all the vertues of my
 soule, to claipe it in my mouth, and
 with the affections of my hart, ende-
 uour to make a moste perfecte vnion
 with the brest of Christes diuine loue.
 Neither neede I to doubt, that when
 my Sauour shall heare my cryes, that
 he will denye my requeste, since he

*Hom. 90
 ad popul.
 Antioch.*

haith

Isa. 55

haith inuyted me many yeares agoe, to this wyne and milke, promysinge the sayle thereof, without either gould or money, onely he craueth oure thirste & comming. *Omnes sitientes venite ad aquas, & qui non habetis argentum proparate, emite, comedite: Venite, emite absque Argento, & absque vlla commutatione, vinum & lac.* All you that are thirstie, come to the waters, & you that haue noe money, hasten, buye, & eate: Come & buy without money, or withoute any exchange, wyne & milke. Who haith witt, & will refuse to accept so liberall an offer? Who will dye for hunger, hauing a sea of wyne, water, and milke, runninge before his doare? How can we excuse our selues, if we want vertue, hauing prepared, so forcible meanes, to furnish vs of all vertue?

AS HUNGRY AND NEEDY.

CAP. II

THe poore Lazarus depryued of Luc. 16
garmentes, vlcered with soares,
staruinge for hunger: laide cra-
uinge the crummes that fell from the
ryche mannes table. And such a La-
zar, sweete Iesu, lye I before thy mer-
cies gate. How I was naked & wou-
ded before, I haue reueyled, sweete
Lorde, vnto thee: My soule lykewise
I feare is not free from the botches &
byles of internall concupiscence, for
my misery surpasseth, because my spi-
rituall forces, procede not onely frō
forain foes, my ghostly enemies: but
also from them that seme domesticall
frerdes, who lodge vnder the same
roofe with me. All this armie of ca-
lamities, O blessed Iesu, haith assaul-
ted me: but now hunger & spirituall
famine, moſte oppreſſeth me, & who
will tell me where I ſhall be releued,
but thy louinge & beloued Mother?

Luc. 1

Sap. 7

Esurientes impleuit bonis, & diuites dimisit inanes. The hungry he hath filled with good thinges, and the ryche he hath sent emptie away. What good thinges be these wherewith the hungrye shall be satiated? *Suscepit Israel puerum suum,* Israell hath receiued his child, & with him, *omne bonum*, all goodnes. But O blessed virgin, I desire but the crummes which fall from that indeliciente Table. Here I see thou telleste me, I shall receaue the best dish, the cheefest parte, yea the whole banquet: So it is, & otherwise it could not be, for the crummes, the least bittes of that Table where God is the foode, are as greate, as full, as perfect, as the whole: There is no difference in essence, or quantity: All the perfections of God, all his attributes & proprieties: all as intierly remaine & dwell in the smalest graine of mustardseed, as in the highest Ceader of Libano, or in the whole vastnes, of the immensue heauens. Therefore in geuinge vs in this Sacrament his persō to be our foode, in the left moate of

breade

breade that falleth from the Eucharist; he is as wholly, as in an hundredth loaves: But yet for the externall rinde, we may call it a crumm of breade, in regard we see not the bewtie of his deitie, we taste not the full effect of his loue, we enjoy not the amples of his deligtes: Therefore we may call this, a crumme of that light, bewtie, loue, & ioy, which his Sainctes possesse, who sitt continually at his table in heauen.

Neither feare I here that it should be said, *nemo illi dabit*, none will bestowe these crummes vpon me, for I know, no auarice, no scarstie, can enter into his howse, where all glory & treasure flow, *Gloria & diuitie in domo eius*, Glory & riches in his howse. And whose glory molte shynethe, in communicange him self, & what he haith, to men. Yet I remember one that came begginge to his doares as I doe, & had the repulse at the beginning, when it was answered her, that it was not conueniente, to caste the breade of children to dogges: Yet she replied (& so will I) *Etiam domine,*

Psal. 111

*Mat. 15**Marc. 7*

catelli comedunt de micis quæ cadunt de mensis dominorum suorum, The litle dogges O Lord, eate the crummes, which fall from their maisters tables. I am sweete Iesu, for my sinns, worse then a dogg, for although he haith no reason, yet he haith noe malyce: But alas I know not how to transforme my self, & chaunge my doggish lyfe, & becom by louing & seruing thee, lyke a man: but by eating the sacred-crūms which fall from thy spirituall table.

Therefore good Lorde, let them fall into the center of my hart, and I will preferr them before all kingdoms and worldes. I doubte not, but this foode can transform dogges into men, & men into Angels: For we proue by dailye experience, that the coales as black as inke, by the vertue of fyre, become glowing lyke goulde, and so longe as fyre possesseth them, so long they kepe their coloure: But coole them with water, or any way extinguish their heate, you shall see them returne, to their former hellish hewe: So sweete Iesu, it standethe with me,

my

my soule by vyce, is become doggish
& peruerse, my sinnes haue stained it
most filthily: Thy blessed body guil-
deth it, reneweth it, deifyeth it: But
if I kepe thee not, if I let thee depart,
I knowe it will returne to the former
deformitie, as b'ack as a coale, that
was as whyte as snowe.

*AS THE THREE KINGES
CAME TO ADORE
CHRIST.*

CAP. 12.

THe three Kinges, by postinge
night & day, seeming rather to
flye then goe, guided with a starre:
founde Christe at laste, wrapped in
cloathes, an infante on his Mothers
knee. Here sweete Iesu, I come a far
of, because my soule haith wandred
with distractions, & impertinente af-
fares, farr from thee. The starr that
guydeth me, is my faith, a light sente
by thee from heauē. Here vpon thine
Altar, I fynde thee, the verye same

Mat. 2

that

that they worshipped, attired with the
 ryndes of bread & wync. They be-
 ing Kinges, lefte their states, labou-
 red night & day for almoste a fourth-
 night: They came into Ierusalem, &
 like three Apostles, preached thy king-
 dom, not fearing to be called in ques-
 tion, for declaring a new heire of that
 kingdom: but stoutly & coragiously
 asked, *vbi est qui natus est rex Iudaeo-
 rum?* Where is he that is borne king
 of the Iewes? This corage of theirs,
 this extraordinary diligence, this ad-
 mirable desyre to fynde forth Christe,
 confoundeth my base mynde, my ne-
 gligence & remisnes, in searching my
 Sauour, in preparinge me to this Sa-
 crament. What haue I abandoned for
 Christes loue? scarce so much as Pe-
 ters nette. What long Iournaies haue
 I taken, to laboure in his seruice? to
 conuert wicked sinners to a good life?
 to mortifye my passions? Suche iour-
 naies and laboures, as he that put his
 handes vnder his arme-pittes, and for
 feare did sitt him downe sayinge: *Leo
 est in via*: A Lyon lieth watching in the

Prov. 26

way

way: So I am affrayd with mine own
 fancies. Ah I know too well, that if
 I intend to enter into the land of pro-
 mise, flowing with milke & honye, I
 must depart with Abraham, *de vr Cal-*
deorum, the Citye of the Caldyes: I
 must leaue my countrie & parentes:
 If I desyre to heare the voyce of my
 Lorde god, I must forgeate my howse
 & frendes: If I will fynde Christe with
 the three Kinges, I must take a long
 iourney, abandon my state, not re-
 garde Ierusalem, the tumulte of the
 worlde: That is, if fleshe or bloode,
 kinsman or frend, countrie or King-
 dom, withdraw me from the seruice
 of God, hinder my deuotiō, impeach
 my spirituall increment in grace: I will
 leaue them, I will depart from them.
 O that I knew in practise, this poynt
 so exactly, as I am assured in specula-
 tion, that it is most necessary, for all
 spirituall men, & those who desire ef-
 fectually to serue God, for *intmici ho-*
minis, domestici eius. The enemies of
 man, his cohabitantes. Howe easelie
 doe frendes withdraw me from prayer,

Gen. 11
 & 12

Psa. 44

Mat. 10

Psf. 76

to kepe them company? How often neglect we to serue the law of God, & so to displease him, to please them? How often feele we our harts moued to professe our faith coragiously? to proceede to perfection seruently? to exercyse workes of piety diligently? & presently the verye memory of friends, parents, & countrie, cast vs from the byas? Let vs therefore examine oure soules, let vs with Dauid sweepe oure spirits, & cast out the dust & filthe of these preposterous affections; & then we may appeare, before this blessed babe, this child in body, and man in soule, this man in flesh, and God in person.

*Exo. 23**Cipr. de stella &*

The Kinges would not shew themselves before the Monarch of all kingdomes, without their tribute & offerings of recognisance. For he that had commaunded, that none shoulde appeare before him, withoute some-present: inspired them to offer, three mysticall giftes, of goulde, mirh, and incense: the which conteine great secrets. By goulde, they confessed his

diuinitie

diuinitie, for so his spowse longe before had described him, by callinge his head, *aurum obryzum*, molte pure gould.

By Incense, his preisthode: to whō it apperteined to offer.

By Mirh, his manhode and mortalitie, yet to be preserued from corruption, by the vertue of his resurrection: *Non relinques animam meam, in inferno: nec dabis sanctum tuum, videre corruptionem*. Thou wilt not leaue my soule in hell, nor geue thy holy one to see corruption.

Here with them I confesse, that in this Sacrament inhabiteth (sweete Iesu) thy diuinitie, the essence & substance of God, comon to all the three persons, besides thy proper persō, the second hipostasis of that holie Trinitie, vnited to the nature of man.

Moreouer, that the Father & holy ghost, are not onely presente with thee by their essence & power, as they are in all places, nor onely by new operations & effectes, as in iustification & glorie: but more peculiarly for

magis.
Cant. 5

Psal. 15
Act. 2

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magis.
Cant. 5

Psal. 15
Act. 2

thy diuine presence: In so much that if it were possible, to seperate frō the, all other sortes of presence, yet for the verie connexion and dependance, the issuing & proceeding of one person frō an other, both the Father & the holy Ghost, of necessitie should be present with thee: For neither thy Father can continuallye generate thee, nor you both breath out the holie Ghost, except you were all three presente, and one indistante from an other: as the Mother can not be absente from the childe she beareth in the bearing, nor he that breatheth, distante from the spirit he breatheth in the breathing.

I confesse likewyse, that thyne office of presthoode, here is exercysed, thine incruent sacrifice is offered, thy passion most expressely represented, that from this oblation ascendeth to heauen, the sweetest odoures, and moste fragrant smells, that euer our deserte coulde yelde.

Finally I acknowledge thee mystically mortall in this Sacrament, by the sacrificiall diuision of the soule from the

body

body, & the blood from them both, yet without corruptiō, without death or paine, preserued with the mirch of immortalitie, & giste of impassibility.

These three regall oblations, teach lykewise, all them that com to Christ, especially by receiuing him in the Eucharist, what dispositions or offerings, they ought to bring.

By gould, they exhort vs to present vnto him our soules guilded with Charitie. For as gould excelleth all mettalls, so Charitie all vertues: As gould of all mettalls is most durable, so Charitie remaineth after deathe, though faith & hope vanish away. As goulde cometh from the fyre more glittringe & bewtifull: so feruent Charitie in the fyre of temptations & tribulations, receaueth a more perfect glosse & lustre.

As gould buyeth all thinges, & so in vlew counteruayleth all the wealth of the worlde, so Charitie buyeth god him self, and with him, all treasures in heauen & earth. Therefore this spirituall goulde, I will offer to the kinge of my soule, more gratefull I knowe

1 Cor. 13

Col. 2

vnto him, then all the goulde which Ophir, or India, can afforde.

By incense, they admonishe vs of prayer and deuotion. For as Incense burned, ascendeth into the ayre: So our prayers hett with the fyre of Charitie, ascende to heauen. As Incense yeldeth our corporall senses a moste delightfull smell: So prayer to the spirituall sense of God, presenteth a most fragrant odour. As from a litle Incense procedeth a mightie odoriferous exhalation: So from oure prayers, proceede most ample effects, as remission of sinnes, endowment with grace, the fauour of God, & lyfe euerlastinge.

The incense then of prayer, I will exhale, from the heate of my harte, & request him as man, our true preist & mediatour, to put it into the censer of his most purifyed loue, & so present it before the face of his Father vpon his altar, in the Temple of his celestiall Ierusalem.

By theire Mirth, they aduise vs of mortification, that we must crucify & kill our sensualitie & inordinate passi-

ons

ons. For as Mirh haith a corrosiue vertue, apte to cate and consume the moist & putrifyinge humoures of the body: So mortification eateth & consumeth: the pestilent humoures of the soule. As Mirh preferueth mennes bodies from corruption: So mortification, the soule & the body, from death & damnation. And therefore to my Sauour deade for me, I will offer this most affectuall & swete Mirh of mortification, that by our vnion in death, we may be vnited in lyfe. 2 Cor. 1

*AS A SHIPP TOSSED A
MONGE SHELVES AND
Rocks, in the tempestious sea of
this worlde.*

CAP. 13.

Although my feete treade vpon the firme & stedfast lande, yet my soule continuallye sailethe vpon the mouable & vnconstant sea. For what sea can be more vnstable, then the humoures of men? what te-

pest more terrible, then the temptations of Sathan? what billowes more boisterous, then swellinge passion? what thunder & lightninge comparable, with indignation and ire? What gulfes or whirle wyndes more dangerous, then concupiscences & inordinate affections? what shelues more perilous, then the alluringe delightes of the world? what rockes can more hardly be passed, then the infinite occasions ministred by the world, to cast away the vessels of our soules.

2 Cor. 4

Therefore I come to thee, sweete Iesu, to succour me in this important nauigation. This Sacramente muste be the meane to conducte my frayle Barck to the hauen of lyfe euerlasting. For I conceaue the carkas or keele of this shipp, to be the substance of my soule; the cabbans & hatches, her powers, faculties, or habilityes: The mayne maist, Christe crucified, who oughte to be fixed in the verye middleste and center, of euery Christians soule: The pylot, my Faith: The anker, my hope: the sayles, my Char-

tic

tie : The gale , gods grace : The compasse , his law : The carde , the Scriptures , councells , Traditions , & voice of Christes Church : The fraighte , merittes & good workes : The maister of this shippe , my person or substance : The nettes & sauegardes , my body : The hoales & ventes , the multitude of senses : The pole starre , the glory of heauen , the state of all felicitie . But if I haue nothing to eate , what will all this furniture doe me good ?

This Sacrament , is the bisket brought a farre of : for which cause my barke may well be called , *Naui institoris* , *de longe portans panem suum* . A passengers shipp , bringing his breade a farre of . Therefore I beseech thee good Lord not to permitt that I proceede , in this my longe nauigation , without the provision of thy blessed body . For I know the Eucharist will not onely serue me for breade , but lyke a tree that groweth in the west India , whose woodd , barck , leaues , rynde , frute , & roote : serue for all thinges necessary , to the furnishing of a shipp . It planteth more

Prou. 31

firm

firmly the crosse of Christ in my hart, vnyting that blood he shedd thereupon, with myne. It confirmethe my faith, strengthnethe my hope, reuiveth my Charity. Wynde and fayre wether can not fayle in that soule, vpon which the Eucharist breatheth: It teacheth the pylot, directeth the compasse, animateth the Maister, disco-uereth the hauen, loadeth the vessell, with good woorkes & grace, & finally waftethe it into the Portes of eternall blisse.

O howe happy weare mariners, if they coulde carry with them at their pleasure, such a sea-iewell, to haue wynde & wether, and so conninge a pylott to conduct them all their voyage. But how much more happie are the good Christians who often communicate, & carry almost continually in their hartes this pretious treasure?

They may securely passe amonge the temptations of the deuill: They with facilitye may ryde amonge the shelues of sensualitie: They morning & eueninge, slepinge & wakinge, in

prosperitie & aduersitie, in fair wether and foule, haue one that watcheth most vigilantly, & protecteth them most carefully. Yet I remember once that in thy presence sweete Iesu, the rebellious seas, had almoste drowned thy disciples, & thou notwithstanding as one that seemed vnmindfull of the, didest slumber & sleepe. Where was then thy prouidence & Fatherly care? Ah that sleepe couered a moste vigilant harte, for he lett them come to some perplexities, to teach them, & by them vs, that when we are plunged into the bothom of seas of temptations and crosses, we shoulde ever haue confidence in him, because he loues vs most faithfully: and faithfull frendshipp most appeareth in succouring a frende at suche pinches. For in prosperitie frendshippe is commonly shewed, but seldom known, in aduersitie, seldom it is shewed, but manifestly knowne.

Mat. 8

THE PRODIGALL
SONNE.

CAP. 14.

Luc. 15

SOmtyme I will present my soule before my Sauour, as the prodigall Sonne, who receaued in baptisme & iustification, his portion and Patrimony of grace: yet in proceſſe of tyme, loathing the ſeruice of God, & deſireous to enioy the vanities of the worlde, by ſinne & wickednes: departed from his Fathers houſe, followed riotous company, ingulſed himſelfe with tranſitory pleasures: and at laſt fell into ſuch miſery, that he neither enioyed god, nor the delights of the worlde. For god permitteth often yea by his Fatherly prouidence, withdraweth occasions & meanes of ſinne, from them whom he intendeth to recall from their wicked waies. Sathan alſo when he haith haled ſoules from God, of mere enuy & malice, endeuoreth as much as may be, to moleſt them. For although he woulde, that

men

men should sinn, yet he geueth them nomore baite, then he thinketh sufficient to couer his hookes. For which cause we rede in the scriptures, that he caused his vassals that adored him as a God, to offer their owne children in Sacrifyce. And Acoſta, in his ſtory of the Indians recounteth the horrible butcherie of this infernall tyrant, how ſometimes they ſacrificed vnto him, at the leaſte 5000. And at the death of any noble mā, he cauſed them to bury all his deareſte frendes, ſeruantes, & adherentes, to ſerue him, and beare him company, in the other lyfe.

The prodigall ſonne then by gods prouidence, & the deuils ſpyte, was gladde to feede hogges, & fill his belly with hulkes of pease, that is, deſyred the verie dreggs of worldly pleasures, & coulde not haue them. For either they wante money, or opportunitie, or abilitie to accompliſh their vngodly & vitious deſyres, who leaue God & ſerue the deuill. For in ſync, the tyde of their iolitye ſyndethe an ebb, becauſe either pouerty pincheth

them

4 Reg. 3

Sap. 14

Pſa. 105

Acoſt. li.

5 ca. 19

& 20

them, or sicknes crosse the them, or
som indisposition or other, disableth
them.

Luc. 15

As the prodigall sonne, after that
the light of heauen, haith illuminated
the darknes of my harte, and opened
the eyes of my soule, to consider the
dignitye of my Christian state, the
abiect & vnworthy lyfe I haue liued
in, *Quanti mercenarii, in domo patris
mei abundant panibus*. Howe many of
my Fathers hirelings, haue abundance
of breade: I will fall before my hea-
uenly Father in this Sacrament con-
teined, & will crye, *Pater, peccavi in
caelum & coram te, i am non sum dig-
nus vocari filius tuus*. Father, I haue
sinned against heauen & before thee,
I am not nowe worthy to be called
thy sonn. I know his bowels of mer-
cy, his hart burninge with loue, can
not but fall vpon myne vnworthy neck
yea vente his breast that I may drinke
of the floodd of his loue.

Many moe discourses deuout soules
may here of them selues fynde owte.
For loue is wittye, grace pregnant,

Christ

Christ vigilante, & the verie presence of our Sauoure, sufficiente to moue matter and affections, to all feruente soules, that desyre hartely to returne vnto him againe.

TO HONOVRE GODS
SAINCTES.

CAP. 15.

BEcause I knowe this Sacrifyce to be offered dailye to God, in recogniscence of his diuine maies-ty, supreme dominion, continuall prouidence ouer the worlde, and also to glorifye him in his blessed Sainctes: Therefore somtyme I will communicate in honoure of some of them, at which tyme, I may runne ouer these fyue poyntes.

First thank God moſte affectually, for his manifoulde graces, which he vouchſaied to imparte to that Saint, without which, he had neuer obteined a crowne of glorye. Wherein I may extende my Meditation, to the

grace

grace of predestination, vocatiō, iustification, conseruation, fynall perseverance & glorification.

2 Praise God & his Saincte, for the good vse of goddes grace, that he so valiantly resisted tentations, accepted inspirations, frequented the Sacramēts & especiall ye prepared him selfe deuoutly to receiue this pasporte to glorie, sealed with the flesh & blood, of Christ Iesus.

3 If this Sainct did excell, in any one particuler vertue (as all did in some) I will consider as neare as I can, the nature & qualities of that vertue, and how I may imitate him therein: as S. Peter, in loue of God. S. Paule, in zeale of Soules. S. Iohn, in purity. The Martyrs, in fortitude. The Doctors, in conuerting infidels, heritykes, or euill Christians. The Virgins, in chastic. The Confessoures, in workes of mercy.

4 I will desyre this Sainct, to vouchsaife to accompanye his prayers with mine to God: that this blessed Sacrament, which I am nowe to receaue,

distill

distill into my harte, aboundance of grace, that I may vse well the manifold faoures god haith bestowed vpon me, that I may imitate him in that speciall vertue, by which he gaue so cleare an example of gods goodnes, to all the worlde.

When I receaue the Euchariste, presently I will offer my selfe vppe to God with my blessed Sauour, in my body & soule, to praise his maiesty for all his benefites, rayned from heauen vpon his Saincte.

*AS A HART THIRSTING
THE FOUNTAYNE
OF LYFE.*

CAP: 16:

FOr that my Sauour in this Sacramente, may well be compared to a Fountayne and springe of lyfe, euer swelling with new sourses of lyuelye water, euer pure, euer sweete, euer freshe, euer open, euer common: Therefore lyke a thirstye harte, pursued with the infernall hound, of hell,

wounded with the dartes of sinn: loaden with the mudd & myre of vyces, & euill customes: faintinge and weary with so many temptations, crosses & afflictions: I will repaire to this longe wished remedie, for all my calamities: where I may quench my thirst, cure my soares, wash away my spots & staynes, renew my forces, & finally in the fountaine of lyfe, reuiue my self againe: & therefore till I com to it, I will not cease to crye with Dauid,

Psa. 41

Quemadmodum desiderat cervus ad fontes aquarum: ita desiderat anima mea, ad te deus. As the hart desireth the fountaines of water, so desyreth my soule thee o God.

AS A PILGRIME.

CAP. 17.

AS longe as we carry this liuing corps, or dyinge body abowte with vs: so longe *Peregrinamur a domino*, we wander from our Lord. & therefore in this myne exile, wandering lyke a pirgrime, banished awt

2 Cor. 5

of my natyue countrie of paradise, in the wildernes of this worlde, in the vast desert of Egypt, where nothig cā be founde necessary, for maintenance of lyfe: with the feruent affections of my harte, I will call vpon God, that he will lett fall from heauen, his consecrated Manna. I will stryke with the force of my loue, vpon the rocke of my faith, whence-from I know will issue that sacred liquor, which will comfort my soule & body, all the tyme of my peregrination: desiring my Sauiour in this Sacramentē, to succoure his poore pilgrime, in so long, so necessary, so dangerous, & so profitable a voyage: That he will couer me with the cloake of repentance: put on my feete, the shooes of diligence: on my heade, the hatte of his heauenlye prouidence: in my hande, the staffe of constancye and perseuerance: in my bagg the prouision of meate & drink, his sacred flesh & blod, without which I shoulde be constraind, eyther to returne to Egypt, and there be slayne by Pharo: or dye in the deserte, and

there be deuoured of beastes.

*AS A FAITHLES SPOUSE
TO HER HUSBANDE.*

CAP. 18.

Iosue. 24

THe Prophetts of God inculcate nothing so much to the Iewes, as the expostulation of their faith vyolated to God: that they hauinge married their soules to him, as to their onely husbände, they brake their promise by folowing Idolls & superstitiōs.

*Ier. 2
& 3*

Therefore they ceased not to exclaime against them, calling them strumpets, whoares, adulterers, & common harlottes: yet exhorting them to retorne againe to their former husbände, and he would receiue them as louingly as euer he did before.

My case not being much vnlyke to theirs, by vowing to God in my baptisme, & promising so oft in my confessions, to renounce the deuill, the fleshe, & the worlde, to eschewe all sortes of sinn, to obserue most exact-

ly

ly his law, neuer to offende him mortally againe: yet so often afterwarde transgressing his commaundementes, when small occasion was offered, and would to God not often sought.

Trulye I may well be called a spirituall harlott, an vnchast spowse, to my sweete Sauoure. But now I will demurr noe longer, I will returne to the soule of my soule, to my faithfull constant, & inuiolable loue. Here - I will appeare before his face, fall prostrate vpon the earthe, and with the flame of my harte, the sighes of my breast, the sobbes of my throate, the teares of myne eyes, the woordes of my mouth, the submission of my body: Crye for pardon of my faultes, grace of amendemente, vnion of affections, and finally, that by the vertue of this Sacrament, we may be *duo in carne vna*, two in one fleshe.

Eph. 5
Gen. 2

*AS A PROPITIATION
FOR THE DEAD.*

CAP. 19

THe common bounde of naturall affection, & right order of supernaturall Charitye, enforceth me to succour my parents, friends or Christian bretheren: who nowe in Purgatorye for the reliques of theyre sinnes, satisfy the iustice of him, who letteth passe no good worke without rewarde, nor sinne be it neuer so litle, without some punishmente.

And therefore since I firmlye beleue & vndoubtedly ought to beleue, that of all remedies, none can be of more force & efficacie, then this blessed sacrifice, I will offer it vpp to god most affectually, to redeme them out of that miserie, the which I shall performe the better, if I sett before the eyes of my consideration, these fyue pointes.

The horrible tormentes that those good soules suffer there. For accor-

dinge

dinge to the receaued opinion of most learned doctoures, all the paines that euer were inflicted in this world, may be called painted, in respect of them which in verie deede are reall. The which doctrine, as in some greare sinners (who repented not longe before their death) I hould it most certaine: yet in other good soules who departed but with some fewe veniall finnes, as idle woordes, and idle thoughtes, I thinke it not probable for diuers reasons, & so I doubt not but those learned doctoures, were of the same opinion. But howsoeuer it be, the secrett finnes of men be many, & no man see the faultes of other mens hartes: Therefore it were wisely, charitably, & discreetly done, to prouide for the worste.

Lett vs consider, that we by gods grace, one day must passe that fyre, for, *uniuscuiusque opus, quale sit, ignis probabit*. The fyre shall trye euery mannes woorke what it is. For fewe there be who bringe so good wheate, into the barne of God, that there re-

2

1. Cor 3

Mat. 3

maineth not some chaffe to be burnt in the bottom. Therefore if we be carefull now of our brethren, the prouidence of God will be carefull of vs: & in lyke necessities will stirr vpp som good soule or other, to pray, geue almes, or fast for vs. For questionles the prouidence & iustice of God, are most punctuall in repayinge good woorkes with proportioned rewards, as I could largely declare if I intended not breuitie.

3

That this Sacrifice, besides the particular application of the Preist, and those that heare masse, or participate the Sacrifice, generally is applyed by the Church, to them that suffer in purgatorie: & they principallie receaue the effectes thereof, who in this lyfe, with more deuotion harde Masse, receaued the blessed Sacramente, applyed it to succour the soules in purgatorie. Because right reason requyrethe, that to suche persons, it shoulde be more peculiarlye appropriated, then to others.

4

The verie nature of compassion, if

we

we had none other motiue to stirr vs
vppe hereunto, were sufficiente. For
who is he, that if he did see any good
Christian in a fornace burning for half
an houre, & would not vouchsaife to
heare a masse, or receaue the Sacra-
ment, either whollye to deliuer him
or at leaste, to diminishe the greater
partes of his payne? Surelve I would
say, he had not the harte of a man.

That by deliuering such a soule, we
winne a perpetuall aduocate in heauen
for vs, because that soule entring into
glorie, where all vertues flow & lyue
in their cheifest perfection: will not
be ouercome with curtesie & beneuo-
lence, but by the vertue of gratitude,
will repay abundant intereste, for the
loane of our few satisfactions.

*AS A GRATEFVLL OBSE
QVIE VNTO GOD FOR
all his Sainctes.*

CAP. 20.

AS

AS God floweth with goodnes, & willinglye communicateth his treasures: so he desireth that men shoulde acknowledge them and be thankfull, and especially for that I know one of the chiefeſt causes of the institution of this Sacrament to be, for to call to memorie, the passion of our Sauour, as was declared in the booke of causes.

Therefore sometime I will communicate, with intention to geue moſte hartie thanks to my louing Lord, for all his benefites: The which I shall be able the better to performe, if I meditate these pointes.

1 The multitude of his benefites: of nature & grace allreadie receaued, & of glorie promised.

2 The manner of geuinge, that is, with most affectuall loue.

3 For our good, not for any interest.

4 The greatnes of his blessed giftes, as Lyfe, Grace, Incarnation: And amonge the reste, this blessed Sacrament.

5 Without our deserte.

6 Not demaunded. For who euer asked of God, his soule or his bodye, or to be a Christian?

7 When we were his enemies. And in particuler, howe often did he call me to serue him, when I moste of all fledd from him.

8 How deare his giftes were to him: They touched him euen to the quick. For in the incarnation, & this Sacrament, he imparted his onely Sonne, his owne essence & substance: & with him, all the riches of heauen & earth. For my part, to shew my self gratfull, I ought first, to acknowledg & confesse these graces to procede, of gods mere liberalitie. 2 That I am notable to acquyte them. 3 That I desire to be gratefull as neare as I can.

4 To prayse & magnify my benefactor with the blessed virgin sayinge.

Magnificat anima mea Dominum, My soule doth magnify our Lorde. 5 To geue him thanks most affectually for them. 6 To procure accordinge to myne abilitie, to shew by woorkes, the efficacye of myne intention, by

deedes

Lnc. 1

deedes of Charity, to those that stand in corporall or spirituall necessitie: by endeuoringe so much as lyethe in my power, that all nations & tonges may blesse & glorify him. 7 To inuyte all creatures to praise God for his benefytes: To requeste all the quieres of Angells, to singe their sacred *Alleluia* in his holy Temple, & supplye my defectes. 8 I will humbly request my sweete Sauour, who haith vouchsafed to be present with vs, and pleased with his flesh & blood to feede vs: that he will condingly prayse god & thank him for all, because I know that he alone can do it sufficiently & with that infinite perfectiō, such graces require.

AS MOVING TO PRAIER.

CAP. 21.

LAstly for that no man liueth on earth, that dependeth not of god, & many tymes falleth into suche necessities, either of soule or bodie, in suche distresse of grace, or temporall

commodities, that without some particular fauoure from heauen, hardlye he can wade out of the depth, of such extremities. Therefore vnderstanding that God will geue his giftes, but yet he will be demaunded: according to the exigence of my necessitie, I will fall downe before my Sauour, & requyre his fauoure. Neither doth this Decree, preiudicate the depthe of his bountie, & liberalitie. For in that he will not graunte vs graces & faouours ordinarily, without praier, it is a great grace & fauour. Because a troupe of vertues we reuiue, by praying to god, & so meritt the more and enable our soules, the better to resist all sortes of vyces & sinnes. For who praieth and exercyseth not his Faith, in beleuinge that God can graunt his request? His hope, that God will heare him? His Charitie, in louing him, of whom he expecteth good? His humilitie, in confessing by the verie asking his owne indigence? His patience, in expectinge that he demaundeth? His fortitude, in resisting the difficulties, which occur

in

in prayer? His religion, in professing God the author of his good.

Moreouer by prayer we come to be familiar with God, for mutuall conference & often talking, engendreth familiaritye, which is a speciall treasure.

By prayer also these giftes which we receaue of God, are more glorious, & by meritt, due vnto vs, which is a worthier tytle for vs, then if they proceeded of pure liberalitie: As if a king should geue two horses to two captaines, who doubteth, but if the one receaued his for worthie exploytes in warr, & the other of the kings mere affection, that that were more glorious to the former, then this to the latter. Moreouer, as Fathers will haue their children, to aske them what they neede, that thereby they may knowe what bonde they haue to their parents, & so loue them the better, and ioine their hartes more affectually: So god will geue vs his graces by prayer, that we acknowledge the speciall dependance we hould of him, that by know

it, we linke our hartes more surely vnto him of whom we receaue daily so many, so greate, and so necessary fauours. Finally, that we kepe the better, that which we obteyned by great labour: for thinges sone gotten, are commonly contemned: & purchaced with difficultie, highly prized.

For the aforesaid causes, I will prostrate my soule before my blessed Saviour, whom I know of excessiue charitie, to remaine in this blessed Sacramente, expectinge continually, that his people resorte vnto him, and present their supplications. Here as a provident maister, he will haue vs to exercise those vertues that we learne in his schoole: As a deare frende, increase our familiaritie, by often conuersinge: As a liberall rewarder, bestow his giftes to our greater glorye: As a louinge Father, by often askinge reueale vnto vs, how in necessities we ought to haue recourse vnto him, and consequently loue him more constantly, of whom, we depende continually: Finally as a carefull Pastour, who

after

after he haith wandred with his flock a longe tyme through vaste & barren desertes, entring into a fertill & frutefull medow, would teach them not to trample the grasse, or make small account of that they came to by so great labour. The same reasons moue me, in all myne important busines & negotiations, not to determine or put in execution, any one, except with the children of Israell, I communicate my matter with God aboue his arck: that is, by receauinge or prayinge, before the blessed Sacramente thereby represented. Because I doubt not, but he is more ready in this Sacrament, to hear our sute, graunte our petitions, and further vs in all goodnes, then he was to them in the ould testament. For there appeared but an Angell, a messenger, an embassadour: Heare respecteth God, the sender him self, and the king of glory. It were an iniurie & disgrace to the Kinge, that anye man should thinke his embassadoure more liberall and bountifull, then his owne person. Therefore assured that my Sa-

uiour

our will prefer my sute to the supreme court of heauen, where for his cause, I shall be sure of fauour, or his diuine maiestie without any further mediation: will presently graunt my petition.

I meane veye often to frequente these places, Chappels, or Churches, where I may freely conuerse *facie ad faciem*, face to face with my Sanioure. And if I seme to suffer at first a repulse, I know that procedeth not of euill affection towards me, or that he will not heare me: but to make me more feruent, more instant, more diligent; To cause me exercyse often the multitude of vertues, which concurr to euerie godly prayer: To say to me as he said to the woman of Canaan, *O mulier, magna est fides tua*, O woman great is thy faith: To geue me more then I demaunde, rewarding both the demaunde, and manner of demaunding.

Many moe sortes of comminge to the blessed Eucharist, deuoute soules moued with the inspirations of the holy Ghost, may fynde owte dailye, as

Mat. 15

T

with

- Gen. 14* with Abraham after the victorie of his enemies, to encounter with Melchisedech, The figure of oure Sauoure Christ, who offered vpp in Sacrifice breade & wyne: to lye with Elyas in any tentation or affliction, vnder the Iunipertree, desirous to be dissolued & walke to the mountaine of God.
- 3 Reg. 19*
- 1 Reg. 17* To arme ourselues with Dauid against the mountain of flesh Golias, with the fyue pure stones of Christes wounds, to be cast owt by the slinge of Faith, wouen with the nett of Charitie.
- Iudith 10* To prepare vs with Iudith, with the ornamentes of vertue, with bewtie of the soule & prouision of victualls: to ouerthrow Holophernes, and all the hoast of Nabugodonoser: that is, Satan & all his infernall furies.

These I say & dyuers others might be applied to our present purpose: but because I perceane, the Treatise passeth the precinctes I intended; therefore I must cutt of much of that matter, which might be handled: aduertising onely the reader, first in all these Discourses, or Meditations, to de-

maunde

maunde light & grace of our Saviour, to penetrate & vnderstand them perfectly, and to receaue some spirituall profit by them.

2 Not to pray or meditate abstractlye, that is, in generall alone, but to applye alwayes generalities, to your own particuler estate: as for example. If I consider how sinn haith wounded my soule, I will wey in particuler, what sinnes I am most addicted vnto, & how they especially, haue cutt and mangled my soule.

3 I will euer applye my meditation to practise to flee vice, folowe vertue, serue God, flee temptations, &c. For then our Meditations are effectuell, when good woorks, accompany good thoughtes.

4 Meditation, & affection: discourse and deuotion, in all good praiers goe linked together: for those meditatiõs are to smale effect, which abyde onelye in the witte; and passe not to the will: and may well be compared to a barren desert, without well, fountain, fludd, or springe: whereas those that

extende them , to the effectes of the hart ; are not vnlyke faire & fatte meadowes or frutefull countries, who haue their landes whollye interlaced , with riuers of water : or as our bodyes are not compacted whollye of fleshe or bones , but haue in all places & partes the norishing vaines disperfed : euē so meditation , interlaced with deuotion & discourses of the witt , with affectes of the will , fatten the substance of the soule , & cause abundance of vertues , meritts , & all goodnes .

THE THIRD PART.

*WHAT WE OUGHT TO DO
After receauing of the blessed
Sacrament.*

NOwe we approche neare the principall parte of all our Discourse, that is, the verie moment when we must receaue into our bodies & soules, this breade of lyfe, our blessed Sauour God & man: and all that tyme the curtaine cloathes of bread & wyne, are not torne & consumed, with the naturall heate of our bodyes. This parte we mighte haue adioyned to the second, at leaste the former parte: but because of distinction, & for that it requireth the same disposition that the latter, therefore I thought good to ioyne them both together, as if it were a complete enter-teinement & cōuersation with Christ.

This pare importeth more then both the presedent. For the other two prepared the woodd, layde it together,

blew the fyre : but here the flame must
issue forth : The other two scowred
the peeces of vertue , charged & put
them in a redines , here must follow a
volley of spirituall shots : The other
prepared the palace of the Soule , a
dorned the chambers , ordered the feast
Here the Kinge must enter , here he
must be mett , here interteyned , here
the banquet must be serued in , here
familiarily , intrinsecally , domestical-
ly , Christ & the soule must conuerse .

Therefore if euer in this lyfe all ver-
tues ought to appeare at once , in their
most glorious attyre , in their moste
amiable countenances , in their swee-
test aspect , especially here , where they
must enterteyne the Kinge of all ver-
tue , the prince of all bewtie , the glo-
rie of all grace : They must encounter
him from whom they proceded , & to
whom they tende .

Here the soule oughte to bende all
her faculties to exercyse their princi-
pall operations , & vertue to execute
her principall office . Therefore here I
would request of my blessed Saviour ,

that

that I had witt, meanes, & spirit, to deliuer in this discourse, such matter & conceiptes, as I conceaue to be necessarye, for him that participateth this Sacrament: But being in verye deede destitute of them, I must recurre vnto thee sweete Iesu, which will not deny thy fauour I know, to so iust a petition.

*THE DISPOSITION OF
Our Imagination, & apprehension,
in receauing the Euchariste.*

CAP. I.

ALL the affections of our soule, folow the apprehension thereof: & according to the perfections or imperfections of them, these be more or lesse perfecte. Therefore to moue and inflame oure affections, we must direct and enforme our apprehension: the which the booke of causes of the institution, haith largely as I hope, performed. But one poynte

was reserved for this place, as nearest to motion, and most forcible to stirre vpp deuotion: that is, to imprinte in our mindes, a most perfect conceipt & image, of the presence of Christe in this Sacrament of his diuinitie and humanitie. For I doubt not, but if we had a liuely apprehension of the presence of God: our hartes woulde be much more moued in receauing, then commonly we fynde them. And for that we do not onely participate our blessed Sauour, as present in the Euchariste: but also in regarde that the whole Trinitie is present, as three behoulders, vewing this heroicall acte, of all others most excellent: Therefore I will exactly consider their presence, that by consideration of God receaued, & God behoulding: myne attention may be more respectiue, & mine affections more seruente.

THE PRESENCE OF GOD
behouldinge.

[CAP. 2.]

IT importeth so much the exercyse of our spirit, to consider deeply, wey exactly, imprint liuely, & renew often, the presence of God: that among all the Meditations which spirituall men frequente, I take it to be one of the moſte profitable & moſte neceſſary. For who attendethe that God preſently behouldethe him, and dare be ſo impudent as to committ anye ſinne, or expoſe his ſoule to the daunger of ſinning? What ſervante durſt euer tranſgreſſe his maiſters commaundement in his preſence, & that notoriously with a moſt heynous iniurie, his maiſter marking and behoulding, but one full of all malice & wickednes? Who will not obſerve punctually, intierly, & completly, all the commaundementes of god, if he fixe the eies of his ſoule as carefully vpon the eies of God, as the diligent maid

her

*The effects of
conſidering
Goddes
preſence.*

1
*Avoiding
of ſinne.*

2
*Obſervation of his
commaun-
dementes.*

Psa. 122

3 Re. 11

3

Familia-
ritye with
God.

her eyes vpon her Mistris, lest her worke should displease her? *Sicut oculi ancille in manibus Domine sue, ita oculi nostri ad Dominum deum nostrum.* As the eyes of the hand-maid in the handes of her Mistris: so oure eyes vnto oure Lorde God, saide he that serued God *corde perfecto*, with a perfect hart.

The often & attentiu consideration of Goddes presence, remouethe not onely sinne from vs, by strikinge in oure hartes a terrour of his maiestye, whom we know so potent & mightie to reuenge, & presently to behoulde: but also engendrethe in the soule, a most swete conuersation, familiaritie, & communication in all affaires. For if the child had a Father most louinge wyse, & able, and alwaies presente: what busines, what matter of importance, woulde he lett passe, without communication with his Father? what frende if he had the lyke frend, would not reueale vnto him all his secrets? What spowse, if she had the like hus-

of

of all her affaires? Therefore God being our Father, our frende, & the husband of oure soules, o howe happye were we, if daily, hourly, & as often as oure frayle lyfe sufferethe: we did looke vpon him standing presente by vs, within vs, rownde about vs? But contrariwise how vnhappy are we, that hauing such a treasure so neare vs, so rarely remember him, yea lett whole dayes passe, & neuer marke him: that we forgeate him that gaue vs memory, that we neglect to see him who gaue vs sighte, and without whose helpe we shoulde not be able to see our selues? Questionles we ought rather to wonder, why we alwayes remember him not, then so often to forgeate him.

This familiaritie and conuersation, will cause an admirable trust & confidence in God. For he that pondereth in his hart that god is present, that he behouldeth what occurreth, in what daunger he is plunged, what enemies assaulteth him, what wronges he suffereth, what crosses he carrieth: such a man (I say) knowinge by longe ex-

perience

4
*Confidence in
God.*

Psa. 15

5
Peace of
consci-
ence.

1 Cor. 10

Psal. 15

6

Fervoure
in goddes
service.

perience, & fami'iarity, that God lo-
uethe him : will accounte litle or no-
thing, all contrary encounters & tri-
bulations, hauinge present his defen-
der. wherefore Dauid laide, *Provide-
bam Dominum in conspectu meo semper
quoniam a dextris est mihi, ne commo-
uear*. I did provide, that god shoulde
be alwayes in my sighte, because he
standeth on my righte hande, leste I
should be troubled. Hereupon ensueth
an admirable peace & tranquillitie of
minde, & a mirth & iubilye of harte.
For who will not reioice, to haue god
present, to protect him from all euils,
whom he is assured will permitt noe
crosse nor affliction, to fall vpon him,
but for his profitt & ghostlye good.
And therefore he added, *Propter hoc
latatum est cor meum*, my hart reioy-
ced. Hencefrom procedeth diligence
& feruour in all our exercyses. For as
all workmen labour more diligently,
when he for whom they worke, ouer-
seeth, because they still consider how
he noteth their diligence, mark ethe
their negligence, & with his onely pre-

sence

sence, by a silente voice, praiseth the one, & reprehendeth the other: Euen so those that make the presence of god the often object of their Meditations, by litle & litle, increaseth the feruoure of all their actions, & consequentely, effect them more circumspectly, with all their complementes, circumstances, & perfections, lest he whose eies are most pure, shoulde perceauē anye blott or steyne, in them. Where such feruour, peace, & familiaritie lodge, can not but flow abundance of good workes, & merittes: and by them the woorkes deserue in this life, a ryche payment of grace, & in the other, an honorable rewarde of glory.

By which discourse appeareth what excellent effects the frequent consideration of goddes presence woorketh in our soules. For thereby we auoyde sinne: auoyding sinn, we kepe exactly his commaundementes: by keeping exactly his commaundementes, we grow in familiaritie: by growinge in familiaritie, we conceaue an inexpugnable confidence: by Confidence,

peace

7
Abundance of Merittes.

peace & tranquillitie : by peace, feruor and diligence : by diligence, abundance of good woorkes & meritts : by meritts, increase of grace & glorie. So that this chayne more pretious then goulde, or rychest stones, ascendethe by linkes from hell to heauen, from sinn, to glory, from abandoninge the deuill, to the perfect vnion with God.

Vpon this baife & foundation, well may we buylde our spirituall edification : the which, as we may easely lay it, so once well layde, hardlye it can be ouerthrowne or vndermyned.

The greate Sainctes of god and his speciall frendes, as they knew the importance of this poynte, so they made the presence of god familier vnto the. From whence proceeded these voyces,

Gen. 48 *Deus in cuius conspectu, ambulauerunt fratres mei Abraham & Isaac :* God in whose sighte, haue walked my Fathers Abraham & Isaac.

Gen. 24 *Dominus, in cuius conspectu ambulo, mittet Angelum suum tecum.* Our Lord in whose sight I walk, will send his Angell with thee.

Psal. 5 *Dirige in conspectu tuo, viam*

meam

meam. Directe my way (that is my workes) before thy sighte. *Ambula coram me, & esto perfectus*, Walk before me, & be perfect: With manye more such lyke, which geue vs to vnderstand, that these seruantes of god, instructed by god him self, in all their actions considered the presence of god: that they labored and exercysed their vertues before his face. For they were not ignorant, that wicked men litle weigh the presence of god, they neuer remember it, they think he scarce marketh their mischeife: *Sed circa cardines cali ambulat, & nostra non considerat*: He walketh aboute the poles of heauen, & considereth not our affairs: But the godlye said, *Oculi nostri semper ad Dominum*: Our eyes are alwaies fixed vpon our Lorde. For as he seareth not to behoulde & marke vs: so we will not cease to mark & behould him.

Psal. 5

Gen. 17

Iob. 22

Psa. 24

Comming then to receaue the blessed Sacrament, where the eyes of god are most opened, who passe & pearce with their subtill beames, into all the

secretts of my soule. If euer I had nede to walk in his sight, consider his presence, obserue what there is in me, that may offende him, or in anye case dislyke his diuine maiestye: Here I ought especially to note it. Moreover, if euer the presence of god, did cause in one worke all these 7 effects, aboue mentioned: I doubt not but here particularly, to be made partaker of them. Therefore though all my life shoulde be, a continuall carryinge of my self before god, & a consideration of his presence: yet here principally, the verie maiestie of this acte, enforceth me to represent vnto my soule, the most lyuelye picture of godds presence that is possible. But I know that simple people, & som that think themselves wyse, can hardlye frame their imaginatiōs, to conceaue the presence of god in all places: because our corporall organes, or instrumentes of our loule, minister vnto it none but corporall shapes, formes, & similitudes. How then may we guyde and directe them to frame a conceypt of gods pre

sence

sence ? To the wyser sort it were sufficient to say, that God is immensue, and that as by his eternitie he comprehendeth all tymes: so by his immensitie, he filleth all places. They know that where God worketh, there he is present: & therefore workinge in all places, conseruing and cooperatinge wth his creatures: of necessitie he must be in all places. This proueth that notable induction of Dauid, *Si ascendero in cœlum, tu illic es, si descendero in infernum, ades: Si sumpsero pennas meas diluculo, & habitauero in extremis maris, illuc manus tua deducet me.* If I ascende into heauen, there thou art, if I descend into hell, I shall fynde thee presente: If I take my winges in the breake of the day, & dwell in the extreme coastes of the sea, thither thy hand will guyde me: so that by his operation & cooperation with him, he inferreth his presence.

These theologicall reasons, would satisfy the more learned sort, but those that haue not studied Diuinitie, will hardly perceauē them. Therefore by

Psa. 138

from reall and palpable similitudes, I think good to help them in so necessary a matter.

1
*Meane to
conceane
gods pre-
sence.*

First lett them take a similitude v-
sed by S. Augustine, in his confessions,
that all this mighty masse of the world
the earth with all thereunto appertei-
ninge, as mettalls, mineralls, stones,
trees, herbes, beastes, men: the wa-
ter with all thereunto belonging: the
sea, riuers, fountaines, lakes, fishes:
The ayre with all birdes that inhabite
it: the element of fyre: the tenn hea-
uens, with all the armie of starrs & pla-
netts: the cemperiall heauen, with all
Sanctes & Angells: & then I imagin
all these as a sponge, cast into an im-
mensue ocean sea, where the water
passeth through it on euery syde, en-
uironeth it all about, yet the infinite
vastnes of the sea, remainethe with-
out it: So god entreth into all his cre-
atures, his substance & essence, pear-
ceth the most secret corners of them
rewnde about: yet aboue the high-
est heauen, the vastnes of his immen-
sity, is boundles & vnmeasurable with-

out all boundes, limittes, or precincts,
Quem cæli cælorum capere non possunt,
excelsior cælo est: Whom the heauens
 of heauens, can not conteyne: he is
 higher then heauen.

2 Par. 6

Iob. 11

An other similitude we may borrow
 from many places of the Scripture,
 that attribute eyes to god: If we con-
 ceau his maiestie as an infinite cleare
 & penetrating eye, disperfed abowte
 the whole world: that what creature
 soeuer we looke on, we presently con-
 ceau therein the vnderstanding of god
 by the forme & shape of an eye to en-
 counter with oures. For really Gods
 vnderstanding seeth vs better, & all
 we doe in euery creature, then all the
 eyes that euer he created if he ioyned
 them together all in one. *Omnia*
autem nuda & aperta sunt oculis eius.
In omni loco, oculi Domini contemplan-
tur bonos & malos. In euery place, the
 eyes of our Lord do behould the good
 & the wicked, *Oculi Domini, contem-*
plantur vniuersam terram. The eyes of
 our Lord doe behoulde the vniuersall
 earth.

Heb. 4

Prou. 15

& 23

Vide Iob

10

2 Par. 16

Psa 10

Ier. 16

Eccl. 24 23

65 90

138.

Eccl. 23

15 17

34.

Ier. 16

Dan. 10

Amos. 9

Abac. 1

Micb. 7

2

Pf. 118

AB. 17

This example I would wishe as famili-
er among Christians, as I iudge it ne-
cessary for them to imprinte in their
soules the presence of god in all things.

And without all doubt, by some
small diligence & practise, this godly
exercyse will becom so familiar, that
if they would, they can not but con-
sider God almost in euery good woork
they doe.

The wordes of Dauid the Prophet
will open vnto vs, the way to fynde
owt an other meane to consider gods
presence: *Apperui os meum & attrax-*
i spiritum meum, I opened my mouth
& drew in my spirit, that is, as when
we breath, we drawe into our bodies
this vitall ayre, by which our bodie
liueth & is conserued: so let vs think
that as this ayre penetrateth, kepeth,
refresheth, with the substance & pre-
sence our bodies: so god the spirit and
lyfe of our soules, with his substance
& presence, penetrateth, conserueth,
refresheth, & in fyne cooperatethe, in
all things with vs, *In ipso vivimus,*
moemur, & sumus: In him we lue,

are moued, & consist: which Diuines declare in other tearmes, but to the same effecte, that god is in all things *secundum essentiam, potentiam, & presentiam*: By his essence, power, and presence. By the perfection of his immensitie, *calum et terram implet*: He filleth heauen & earthe, & so thereby is present. His power & vertue produceth, conserueth, and woorkethe, with all thinges. And therefore where he woorketh, his power muste be. And because his power & substance, his omnipotencie and essence, are all one: therefore they of necessitie must Both lodg in one rowme. By his immensue presence, we are in him, as birdes in the ayre, & fishes in the sea: By his power & essence, we liue and are moued, for withoute their presence, we could enioy neither of them, viz. lyfe or motion.

An other meane to consider the presence of God, we may draw from the erroneous opinion of certaine blynde Philosophers, who as they wene hammeringe in the darknes of nature, so

Jer. 15

they hitt of som truth though corrup-
ted with many errours, the which will
serue our purpose, if we take the pure
liquor & leaue the dreggs.

They said that God was in all parts
corners & secrets of this worlde; that
he gaue lyfe, motion, operation, and
vnderstanding to all his creatures: &
informed this world in such sorte, as
our soule informeth the body. In this
they were deceaued: but in the former
they hitt the marke a-right. For god
is no forme or soule of the world, be-
cause the soule nedeth the bodye to
make a man, & otherwyse it is vnper-
fect: But God of him selfe consisteth
most perfectlye & completelye. But if
we seperate from the soule all imper-
fections, as to be a parte, to stande
neede of any bodie, to depende of it
in operation, to enform it as a diuine
substance: then we may conceaue the
maiestie of God, as a complete and
most excellent spirit, diffused through
the whole world, as a soule through
the whole body of a mā. For as the
soule is a spiritt, so God is a spiritt.

The

2 The soule inhabiteth in euery part of the bodye: & God in euery parte of the world. 3 The soule geueth lyfe & beinge to all partes of the bodye, according to their capacities: & God imparteth lyfe & beinge to euery creature, according to their natures. 4 The soule concurrerh with the body to all motions & operations: and God with all the world in euery action. 5 The substance of the soule, wholly resydeth in the whole body, & wholly in euery part: & God reigneth with his presence, in the whole world, & wholly in euerie parte. 6 The soule seperated from the body subsisteth by it selfe: & god withoute the worlde in him self.

Many moe conueniences might be brought, but these I think sufficiente to frame a most maiestically conceipte of Godds presence in the worlde, as of a most simple, intiere, & perfecte soule, in so huge & mightie a bodye.

When I present my self before the blessed Sacrament, I will conceaue the presence of God, vnder some one of

these similitudes : The which as it importeth much to stirr vpp deuotion : so it will not be harde , if in other of my spirituall Exercises , I was accustomed to put it in practyle . Neither will I barely weigh & marke , his presence , as a thing that litle concernethe me : but I will note all those reasons & perfections in him , that may stryke terror , feare , loue , reuerence , & deuotion , to prepare my soule , the better to participate my blessed Sauour : the which are these . 1 That he see the most perspicuously , what preparation I was able to make , by the helpe of his grace . 2 What I ought of necessity , gratitude , & congruence , to haue done . 3 What I haue performed & what I haue neglected . 4 That a small erreure in so weightie a matter , is accounted a greate offence . 5 That he standeth armed with the sword of his iustice in one hande to punish me , & with the other hande openinge the brest of his mercy & loue , to cherishe me : brandishing the one to terrify me , & offeringe the other to a-

nimate

nimate me. 6 That he desyreth most earnestlye, that I receaue this Sacrament most feruentlye. 7 That he is most readie to help me, & to furnish my soule with his grace, to enioy the vnualueable treasures of the Eucharist. 8 I will meditate how he registreth in the booke of lyfe (his eternall memorie) howe I came prepared or vnprepared, what g'lorie I merited, or what torment I deserued.

Disposed with these Meditations, as one inuironed, with the presence, power, & substance of God, as Moyses with him in the clowde, or as an immensue sea of brightnes & lighte: I will prostrate my soule before the blessed Trinitie, acknowledging these three persons & one God, the lyfe of my soule, the light of myne vnderstandinge, the force of all my good affections. I will confesse my selfe miserable and vnable to prepare me to receaue my sweete Sauour, except they indew me with grace, & effecte that they commaunde. Here I will request the Father to shew his power in me by

Exo. 19

geuing me strengthe to ouercome all temptations & difficulties: The sonn to impart his wisdom, that I may see all the stratagemes of Sathan, & how to carrye my self in & after receauing: The holy Ghost to enflame me with loue, that all the senewes of my soule may be stretched here to the vttermost of their abilitie, to loue him most faithfully, who bought my loue so dearly.

*THE PRESENCE OF
CHRISTES HUMANA
NITIE.*

CAP. 3.

IN the last Chapter was declared, that our Sauour Christ accordinge to his Diuinitie, and all the three persons in Trinitie, were presente in the Euchariste. 1 By the attribute of their immensitie, whereby they fill all places, & are indistant from all creatures. 2 By the admirable effecte of their omnipotencye, by inserting the nature of man, into the stocke of the

seconde

seconde person by incarnation. 3 By the particuler worke, reall presence, & peculiar vnion of Christs bodye, with the formes & accidentes of breade & wyne, not by Hipostaticall connexion, but by Sacramentall coniunction.

4 By the admirable dependance that one person haith of an other, that where one is of necessitie, the other two must be with him. All these manners of presence, we comprehended in the precedent Chapter, of Goddes diuine presence: Here onely we will consider the presence of Christes humanitye, & what we may note therein as mouinge to deuotion.

That Christs humanitie, really, substantiallye, corporallye, livinglye, in sense, flesh, blood, bones, & loule, without extention, or dimention of place, allodgeth in this Sacramente, was proued in the booke of causes of the institution. And therefore intending here not to deale with protestants but Catholikes: I meane not to passe any further in this poynte.

As for the other, the consideration

of

of Christs humanitie, may diuers waies
stirr vpp our remissnes in deuotion, &
reuyue the seruour of Charitie : because
not onely as God he seeth & marketh
all thinges done or to be done in this
worlde : but also as man, by the mani-
fest contemplation, of his fathers ef-
fence, as in a moste cleare Christall
glasse, he behouldeth all the worlde,
in vniuersall, & euery member, por-
tion, & part, in particular ; & conse-
quently me with all the course of my
whole lyfe: The sinnes committed,
repented, pardoned : his graces im-
parted, accepted, effectually put in
execution, my preparation to this Sa-
crament with all circumstances ther-
of, as tyme howe longe or how short:
as place in priuate or in publique : in
the Church or my chamber: the man-
ner how, intensiuely or remissly : with
what difficultie or facilitie : with what
helpes, or what hinderances : with
what intention, for charitie, or for va-
nitie: for goddes glorie or hipocrisie:
to increale in deuotion, or for some
sensible consolation.

All these he behouldeth, and a thousand tymes better in god, then I know them my selfe. Therefore evidently it appeareth, how carefull & vigilante, I ought to appeare before so exacte, so continuall, so zealous, so Ieleous a behoulder. 2 With the corporall eares of his bodie, with his corporall eyes, he heareth all I speake, & seeth all my externall carriage & demeanour of my body. This opinion I know defended of many excellente diuines: how-beit I am not ignorante, that some houlde the cōtrary: Yet it semethe to me, most certaine & not to be doubted. Because it is possible, (as easely I could declare, & none will denie) it is conueniente for Christes complete glorie in body, it is a perfection includinge no deformitie or indecency: why than shall we imagin him depriued thereof? This I think the Spowse intended, when speakinge of Christe her loue she saide, *En ipse stat post parietem nostrum respiciens per fenestras, prospiciens per cancellos*. Loe he standeth behinde oure wall, looking forth

Cant. 2

of

of the windowes, behoulding through the grates. The veyles of breade & wyne, are his windowes & grates, & through them, he may well see vs, although we can not dilcerne him, but onely by Faith beleue his presence.

But o that it were possible for me, to frame in my mynde, a perfect resemblance and purtrate of those chnstail lampes, who for euer would lighten my hart: of those diuine flames that S. Iohn see glowing & blazinge: They questionles would inflame my congeled loue. O that I mighte reade, in those bookes of Charitie, what diuine affections, possesse that sacred breast. O that I might pearce with mine eyes those liuinge windowes, to vew the secrett thirst of his hart, of my spirituall perfection. But since my corporall eyes sweete Iesu, can not encounter thyne, as they did his whom they caused to raine a bitter shewr of teares: yet with myne vnderstandinge, with my conceipt, I will behoulde them, admyre them, reade in them, rest in hem, as cabinets of loue, and regil-

ters

Apoc. 1

Mat. 26

ters of truth. 3 The glorious bodie of Christ glittering with light, & adorned with the most exquisite colours that euer the omnipotent hand of god enriched and bewtified his creatures withall: that body before myne eyes, as a most glitteringe Sunne, shynethe gloriously vnder the clowdes of bread & wyne. And if it were not that our faith should meritt, quickly he coulde dissolue them, & shew an other sorte of blazinge light in earth, then all the starres & planetts, cast together in heauen. 4 I will fixe the eyes of my soul vpon those fyue fountaines of grace: those fyue cataractes of mercy & iustice: those fyue scales of loue: those fyue ensignes of triumphe: those fyue gates of paradise: those fyue sacred springs of blood, whencefrom issued the redd sea wherein the infernall Pharaon, with all his trowpes, were drowned, and the Children of God defended.

My Sauoure bewtified with these glorious woundes, with more gorgeous ornamentes embrothered, with

more

Psal. 54

Cant. 2

Job. 23

more riche stones embossed, then e-
uer nature see, now, now will enter
into me. *O quis mihi dabit pennas sicut
columba, volabo & requiescam.* O that
I had winges lyke a doue, I woulde
flye & reste, *in cauerna maceria* in the
hoales of this broken wall. All this
glorie, all this lighte, all these co-
loures, all these ornamentes, all these
woundes, all these riches: must passe
into my bodye. O sweete Iesu thou
alone can prepare me, worthily to re-
ceauethem. For, *Consideraui opera tua
et expaui.* I haue weyed thy woorkes
& trembled. *Considerans eum, timore
sollicitor.* Consideringe him, I am tro-
bled with feare.

THE PRESENCE OF ANGELS.

CAP. 4.

Dan. 7

Job. 25

IF thousandes of thousandes Angels
serue him: if tenn tymes a hundreth
thousande minister vnto him: if *non
sit numerus militum eius*, there be noe

number

number, that is, his souldiers are without number: no doubt but all beinge *administratorii spiritus*, seruing spirites that in what place soeuer their Lorde remaineth, they resort thither to honour him with their presence: They attende vpon their kinge, to glorifye his maiestie: They waite vpon their Captayne, to feight againste his enemies. For although the number of Angels can not precisely be knowne which god created in the beginning: yet moſte certaine it is by the aboue cyted scriptures, that he produced them in an excedinge greate number, & according to the more receaued opinion of Diuines, the blessed Angels, who still continew in their natyue puritie, and neuer stayned their natures with sinne, now vewing the face of God, are more in number, then all men, women, & children, that euer were created from the beginning of the worlde, or shall be to the latter ende.

This I coulde proue sufficiently, if I intended not to auoyde prolixitie: But supposing it as certaine, noe doubt

Heb. 1

Psal. 33

but many of so infinite a multitude attende, in all places, that their Lorde will vouchsaife to blesse, with his diuine presence, to accompanie him, to prayse him, to glorify him: Lesse may we doubt of all the good Angells, to whose custody are committed, those persons that communicate: because if euer they shew them selues vigilante about vs, if euer their presence be necessarye, if god, *mitter angelos suos in circuitu timentium eum*: Will sende his Angells to be in the circuite of them that feare him: questionlesse at this tyme, we neede moste their helping handes, their protections & inspirations. Therefore before I receaue my Sauicour, I will reuerence them & humbly craue their helpe, to prayse God for me, & particularly I will requyre my gardian Angell, to defend the gate of myne imagination, that none vncleane or impure thought, passe that way, by which my god must walke.

Then I will consider such poyntes in the Angells, as may stirr vppe my deuotion. I That if they attende so

diligently & reuerently vpon god, in regarde of his maiestie & excellency: what ought I to doe, who am to cate him, to harbour him in my harte.

2 By seinge them so pure in nature, so vnspotted with any sinne or imperfection, remaininge in their originall integritye: I will take occasion to debase my self euen to the abisse of nothing: considering how heynouslye, how often, I haue offended this their souerainge Lorde.

3 The great desire that Angels haue of my feruent deuotion in receauinge this Sacrament: because, if they reioyce so muche in the conuersion of a sinner to god: what will they doe in the mariage day? If the first wrytinge of my name, in the Booke, of the Citye of Ierusalem, gaue them an occasion of an extraordinarye ioy: O what will myne aduancement in grace, prefermente in glory, myne internall vnion with god yelde vnto them? 4 The loue of Christ, so boyleth in those spirituall brestes, that as they bende all the forces of their mindes & hartes, to vnite

Luc. 15

selues with him: so they woulde draw all men in the world to the lyke vni-on. And for this cause, we see howe vigilantly they attende vpon vs, bringing vs euery morning, an vniuersall torch, to call vs vpp to the sighte & loue of him, who created both sunn & moone.

Peruse the scriptures, & you shall fynde, what diligence they vsed, in-
Gen. 18 waiting of Abraham, defending of Ia-
Gen. 32 cob, protectinge the children of Is-
Exo. 14 raell, conducting yong Toby, assisting
Tob. 5 of Iudith, comfortinge of Agar, & in
Iudith. fine, how continually they endeuour,
 13 to induce all men to vertue, & to with-
Gen. 16 draw them from vyce. Therefore to
 increase their loue to me: I know no
 better meane thē to encrease my loue
Apoc. 15 to Christ. 5 Howbeit they confesse
 them selues fellow-seruantes to all thē
 that serue god, and suffer for his faith:
 yet I will acknowledg, my selfe but a
 base vnworthy drudge, in the prince-
 ly palace of Godds Church, & ther-
 fore request them as chiefe courtiers,
 attendinge alwayes vpon the Kinges

owne person, alwaies before his face, in high fauour & authoritie, in his heauenly court, to fauoure my sute vnto their Lorde. I aske nothing els, but that he will vouchsayfe to geue me grace to loue & serue him, with that perfection & integritie, he wishethe that I shoulde loue & serue him, and that they will help me to receaue him worthily, & kepe his holy spirit diligently, at this present communion.

WHAT I OUGHT TO DOO

When I receaue the blessed Sacrament in my mouth.

CAP. 5.

Although in receauing my Saviour in my mouthe, my tonge kepe silence, yet my hart shall crye, & reuiue all those seruēt thoughts that kindle the flame of myne affects.

Somtyme I will conceaue the Eucharist, as a most pretious and Soueraigne medicine, prepared, tempered, & qualified, with the infinite wilddom,

loue, & power of God, to cure all my soares of finnes, inordinate passions, concupiscences, vyces of nature, defects & imperfections.

Somtime as a ball of heauenly fyre brought downe by Christ, to inflame the hartes of all men to loue God.

Luc. 12 *Ignem veni mittere in terram, & quid volo nisi ut accendatur*, I came to cast fyre on the earth, & what will I, but that it be kindled? For most truly *deus*

Deut. 4 *noster ignis consumens est*. Our God

Heb. 12 is a consuming fyre. Somtime as a moste glisteringe sunne, muche more bewtifull & shyning, more pure and bright, then this we daily vew: to illuminate my soule & shake of all fogs & mistes, that sinn & Sathan had darkened it withall. And though it be veiled with a corporall clowde, yet that impeacheth nothing the spirituall glory & brightnes thereof. Somtime as a tender infant in bodye, wrapped in breade and wyne, yet perfect god and man, to endew my soule with simplicitie, and stirr vpp a most tender and filiall affection vnto him, as my father.

Som

Somtime as a fountaine of lyfe, to coole the furious flames of my rebellious flesh: to watter the felde of vertue, that God haith sown in my soule: To washe the staynes & spottes of my hart: To quenche the burning thirste of my breste. Somtime I wil lay my mouth to the syde of my Sauour, & suck owte the purifyed spirit, of Charity & loue, molte perfectlye digested in the fornace of his hart. Somtime I will inuoyte him to come, by sayinge in my soule, *Veniat dilectus meus in hortum suum*. Lett my loue come into his owne garden, *Veni Domine & noli tardare*. Come my Lord, linger not, *Relaxa facinora plebi tue*, Remitt thy people their offences. *Veniat desideratus cunctis gentibus*, Come thou desyred of all nations. Somtyme I will humble my selfe with Abraham and say, *Loquar ego ad Dominum, cum sim puluis & cinis*. I shall speake to God beinge but dust & ashes. *Domine non sum dignus vt intres sub tectum meum, sed tantum dic verbo, & sanabitur anima mea*. Lord I am not worthy that thou

Can. 5

Agg. 2

Gen. 18

Mat. 8

Iob. 15

Iob. 26

& 41

Deu. 4

enter into my howse, but say the word,
& my soule shall be saued. If the hea-
uens swete Iesu, be vnpure in thy sight
alas how shall I appeare before thee?
If thyne Angells doe tremble: why
shall not I consume and vanish to no-
thing? *Vere non est natio tam grandis*
qua habeat deos appropinquantes sibi,
sicut tu Deus noster. There is noe na-
tion haith their Godds so neare them,
as the catholick Church, swete Ie-
su, haith thee.

AFFECTES.

CAP. 6.

After I haue swallowed all the
riches of heauen & earth Christ
Iesus, in the blessed Euchariste,
because he remaineth so longe with
me, as the veyles of bread & wyne
are not dissolued with the naturall heat
of my stomake. Therefore I will pro-
cure to geue him that interteynement
that my spirituall pouertie can afford:
for herein I know consisteth the prin-

cipall

cipall good that I must receaue by this Sacramente, next after the grace imparted, *ex opere operato*, that is, for the onely woorke of receauing.

I knew some godlye and religious men, who all this whyle did nothing els, but crye both with tonge & harte *Dilige te Iesu*, I loue thee o my Iesu, I loue thee o my Iesu. And this aboue a hundreth tymes they reiterated: and truly they toulde me that they founde singuler comfort & consolation. And certainly in those who loue God affectually, & tenderly: I doubt not but as these actes or affectes of Charitie passe all other in worth & meritt: so they passe in causinge spirituall ioy & consolation. Others I knew, who would onely attend to kepe their soules frō all thoughtes, impertinent cogitations and affections, that they might heare the voice of Christ within them. For doubtles he that vouchsafed to be eaten, will not disdaine to speake vnto them who desyre to heare his voyce, to execute his will. This deuotion can not but yealde great contentation and

delight

delight to all those persons that lyue retyred, from the worlde, & haue not their soules pestered with terrene cares and negotiations: for such men can beste discern, the origen of inretnall thoughtes & inspirations, but the common sorte or weake capacityes, can hardly attaine to such perfections.

The manner which I practise and I know many moe daily to exercyse, I was taught of a most godly & learned religious man, who as he loued me well, so he was content to deliuer me this treasure, the which he for humilitie, woulde not diuulgate to others, yet with godds grace for charitie I will deliuer it.

For a quarter of an hour after he had receaued, he did meditate nothing but onely breake forth into sundrie affects exhaling from his hart to heauen, the swetest incense of vertue, that his feruour could raise, or such a guest would inflame: The which for memory sake he comprehended in this one worde, *Agape*. By *A*, the first letter, he vnderstoode *Amor*, & with it, Faith, &

hope

Hope . By *G*, *gratiarum actio*, thanks geuinge . By *A*, *Animus*, courage, bouldnes, resolution . By *P*, *Petitio*, demaunding or requestinge any thinge at Goddes hande . By *E*, *Exinanitio*, Abasing & exinanitinge him selfe to nothinge.

These noble acts of most excellent vertues, he practysed after this manner. O Iesu I beleue in thee, I hope in thee, I loue thee . I beleue in thee sweete Iesu, but augment my Faith. I trust in thee, but confirme my hope. I loue thee, but inflame my Charitie. O my Iesu, I beleue thou art present now within me; Ah, now I hope thou wilt help me. O my Iesu, for this thy comminge, I woulde gladly loue thee. He gaue thanks in manner declared, in the last Chapter of the seconde discourse. O Iesu I geue thee infinite thanks, for thy singuler fauoures & benefites, & this especially in vouchsaifing to visit me thyne vnworthy seruant. O you Angeils geue thanks for me. O all you creatures of God, supplye my defect. O Iesu,

thanke

thanke thou thy self, for I am not sufficient. His courage & resolution he exercysed thus: O Iesu I know I can not doe any thinge for thee, withoute thy helpe: but powre thy grace vpon me, & what would I not doe for thee? What temptations soeuer assault me, with thy grace I will resist valiantlye: What aduersity soeuer befall me with thy grace I will beare it patiently: what crosses soeuer thou wilt impose vpon me, with thy grace I will carry them with alacritie. O that I might haue that supreme fauour of thee, to suffer imprisonment, to be buried in a close hoale alyue: to be cheaned, fettered, & at last executed for thy faith & religion. Ah my Iesu with thy fauoure, I will neuer hyde my face, I will neuer be ashamed to professe thee: *Si consistent aduersum me castra: non timebit cor meum*. If fortes assaulte me, my harte shall not feare. If all the furies of hell inuade me, if all the trowpes of heritiques persecute me: yet with thy grace, I intende to resiste them, all they shall not quayle my courage.

Pf. 26

I will becom lyke an Oliphante, who looking on blood, is more incensed: So I by participatinge this thy blood, will be more corragious against thyne & myne enemyes. His Petition was either vniuersall, or particular: as O sweete Iesu, conuert all infidils & heritykes, that they may glorify thee & participate this Sacramēt. Graunt me grace, that I may carrie my selfe conformable to thy will. Somtymes according to his Meditations before the communion, he demaunded som particuler vertue, that he then moste of all stode in neede of, or was necessary for his present state: His debasing & abiectinge him selfe, proceeded from reuerence to the Maiesty of Christe, whereby he broake forth into these affectes. O my Iesu, what am I, & what art thou? I am a miserable sinner, & thou a most mercifull God: I dust & ashes, thou lyfe and immortality: I by my wickednes lesse then nothinge, thou by thyne infinite perfections, all thinges. Yet o abisse of all bountie, thou wouldest not dis-

daine

1 Re. 2
Psa. 112

daine my miserable, corruptible, sinfull & contemptible body, for thy temple, thy pallace, thy throne, thy habitation of rest. O my God, what am I able to doe to please thee? All is nothinge: Here before thy heauenlye courte, I confesse my weaknes & impotency, but thou o Lorde, *Suscipe a terra inopem, & de stercore erige pauperem*, Take vpp frō earth the needy & rayse from the dunge-hill the poore. This humiliation and abiectiō, he woulde me, engendred in his soule, a number of most godly respects, or motions of humiliation, of reuerence, of feare, of woorshipp, of carefulnes, & vigilancie, in all matters that cōcerned god. And these effectes, he often repeated & reiterated, yet stayinge there most, where he felte the holie Ghost especially to concurr. Moreover, now he would bow down his bodye in signe of reuerence, adoringe Cstriste in his harte: Now extende his armes abroad in sign of loue & desyre to embrace him: Now he crossed the to foulde him: Now he woulde speak

to the Father, now to the Sonne, now to the holy Ghost: And so with variety of his spirituall repast, he fedd his Soule abundantly. This godly Exercise, as I know it to be most forcible to stirr vpp deuotion, cause consolation, effect peace & tranquillitie of conscience: So I am not ignorant, of how great meritt it is before God, & how sufficient to reforme a mannes whole lyfe. Therefore because all cā not vnderstand the latin woord *Agape*, & the others signified by the letters, I thoughte it not amisse, to sett downe an english woord to helpe all those to whom this Treatise may be seruicable, & that is Faith: By F, I remember, Faith, hope, & Charitie. By A, Abiection, Abasing, Annihilation of my selfe before God. By T Thankes-geuing. By H, Hart & hardnes, courage & Fortitude, resolution & bouldnes in all affaires, concerning the glorie of God & saluation of my soule. E, representeth vnto me, elevation or erection of my soule to god, the which I may compasse, by these

three effectes, Praier or petition, Oblation, & resignation. Of prayer we spake of before, the other two, be reserved for the next Chapter.

OBLATION AND RESIGNATION.

CAP. 7.

ALL I am & all I can, by better right & dominion, doe belonge vnto God, then to me: and for many tytles, I must acknowledg them due vnto him. Therefore after I haue receaued my Sauour, I will offer my self wholly vnto him: for in all my lyfe I could neuer perform this oblatiō at any better tyme, because the presence of Christ will enrich & ennoble this emp tie vessell. And since my God would Sacrifyce him self for me: here I will sacrifice my soule to him, for so I know he intendeth I should doe, & signified it to S. Peter when he lett fall that misterious sheete with four corners full of vncleane beastes, & willed him to

Act. 10

kill

kill & eate, therebye signifying the church of gentyles comprehended in the foure partes of the worlde, wherein were to be killed, by godds word, & efficacy of his grace, all vncleane beasts & made meate apt for the table of god. For as by death, the soule is seperated from the body: so by mortification, sensualitie from the soule: concupiscences, from Charitye: sence, from reason: and oulde Adam, from newe Christ. The manner of this oblation & consumed Sacrifyce, may be in this sorte.

O most bountifull maker to whom all thinges are dew, to whom nothing can be presented, correspondent in dignitye: yet because I am thyn by right, & owe vnto thee all Homage: here before the court of heauen, the Angelles & Archangels: Cherubins & Seraphins, thy deuout Confessoures, vnspotted virgins, holy Doctours, valiant Martyrs, glorious Apostles, & aboue all, the blessed Virgin: I offer solemply my body & soule, my witt & will, what habilityes of nature or

fauoures of fortune thou hast bestowed
vpon me: all I consecrate to thy glo-
ry: I will vse or refuse them, as it shall
please thee: accept good Lorde, this
Sacrifyce of thy poore seruant, for if I
had better, better would I offer: but
he that geueth him self, geueth all,
And as thou hast vouchsafed to im-
part thy grace vnto me to desyre thee,
& to offer my self vnto thee: so good
Lorde deny me not thy grace to per-
form my desyre & therein to perseuer
till death: O sweete Iesu say Amen.

My resignatiō foloweth consequēt-
ly to my Oblation, for by this I will
putt my self in the handes of god lyke
vnto soft waxe, & request him to form
me after his fashion, as clay in the pot-
ters shopp, to be cast according to his
pleasure: As a table without any letter,
desyringe him to write in the fore-
fronte thereof, that I may in all things,
doe his will. This in speculation, se-
meth very sweete & easye to be per-
formed, but the execution carrieth
with it extreme difficultie. For the cō-
formitie of our will with godds will, is

the

the mayne poynt of all Christian perfection : yet by his grace, the violence of our peruerse nature, may be brokē if we vnderstande well in practise that *Regnum cœlorum vim patitur, & violenti, rapiunt illud.* The kingdom of heauen sufferethe violence, and the forcible doe enter it. For in very deede as water can not be remoued out of the sea, & lifted vppward without violence so our heauie and terrestriall flesh, cā not be eleuated to heauen, without some force & vyolence. wherefore godds seruants, now with meditations, now with mortifications, now with frequenting the holy Sacraments, now with spirituall bookes, now with exhortations, now with one godly Exercyse, now with an other : reuyue their soules, renew their forces, enable them selues to resist temptations & other encounters dailye & hourelly offered them by their ghostlye enemies.

Mat. 11

CIRCUMSPECTION OR
CAUTION.

CAP. 8

After so many feruent desyres, affectes, oblations, resignations, & good purposes (leste they shoulde seme rather complements & courtlye ceremonies, then sincere deuotions, & reall resolutions) either immediately after my resignation, or at some other more conuenient tyme that day I will make an anotomye of my soule, & search out euery corner thereof, to imploye it whollye and fullye, in the seruice of God, and attchiuement of Christian perfection, the which I am assured God will accept most willingly, because he haith exhorted vs therunto in the scriptures, so often and so earnestly.

Three thinges for this intente I will prouyde for most diligently.

1 First to auoyde all sortes of sinn most carefully.

2 To procure the honour & glorie of

God.

God most feruently .

To keepe an internall peace in my soule most exactly.

The b. Sacrament affordeth grace to accomplish these effects: & no doubt but my Sauoure will exacte them of me, therefore I will endeouour to practyse them so neare as I can: the which I shall be able to performe the better if I folow these rules or consideratiōs.

For the performance of the firste poynte, to auoyde all sortes of sinne,

1 I will examine my soule, to what vyce or sinne I proue by experience, & dailye feele my self most inclyned: for fewe men the worlde did euer see, that bended not more to one sinne, then an other, som to pryde, som to choler, som to glottony, som to aua- rice &c 2 Whether I perceaue the

vyce whereunto I am inclyned, to wither & fade away, or to grow and enlarge the branches. 3 If I fynde it either growinge, or as it were houe- ringe still in the same manner, I will examine & search owt the causes: as if company, exercyse, or som other

occasion hinder me from vertue, then I knowe the same may consequently bring me to sinn. 4 I will meditate what meanes or remedies, I may vse to auoyde such euill neighbours with intention to put them in execution effectually. 5 I will aske som spirituall men & especially my ghostly father, how I may ouercom such an euill inclination, & according to their directions, helpe my self as well as I can.

Much here might be handled in generall, how we should extirpate any vyce, or plante any vertue, but it were not so conuenient for this place.

2 The seconde poynte & of noe lesse importancethen the firste, we may put in practise by obseruinge these rules,
 1 If we glorifye God in our selues, by prayer. 2 By receauing his Sacramentes deuoutly. 3 By mortifyinge our bodies for his honour. 4 By effecting all thinges we can conuenientlye with seruour & deuotion, offering euery Exercyse we doe, to his glorie. In others. 1 By our modestie & externall gouernment, without pryde or

vanitie in our attyre, gestures, or any actions. 2 By woordes of edification prudence, and discretion, that they smell of deuotion & pietie, & carry the colour of that hart wherein they were dyed. 3 Because I vnderstand Goddes glory to consist, in true and humble subiection of my soule, to his diuine maiestie, in a seuerer iudgment & rigour to my selfe, & in bowells of mercy and compassion, towards my neighbours: Therefore about these three objects, my discourse shall be occupied: how I may increase in euery one of these, the honour of god by endeavoring to conuert heritykes, confirm catholikes, correct sinners, reduce offenders to a better lyfe, induce the vertuous to more perfection. 4 With the most sincere affection of my soule, I will demaunde of my blessed Sauour, that he will teach me wherein I may glorify him most: and by experience I finde this petition, by a common effect of great consolation, to be most acceptable vnto God. For in verie deede, how can such a pray-

prayer be but gratefull, wherein a mā venteth the verie center of his hart, to exhale owt such heauenly desyres, so reasonable, so affectionous, so pure, so worthy of man, so sutable to god?

5 The nature of loue, will finde out twentie new inuentions how to glorify god, & by scalinge euery one with the Image of Charitie, relatethem all to his honour & glory. Therefore he that loueth, lacketh not meanes to glorify god.

3

The thirde pointe of tranquillity & peace of conscience, as it resembleth the lyfe of the iuste, to a certaine state of blessednes: so it helpeth them exceedingly, to make progresse in all sortes of vertue. For as delight is the whetstone that sharpneth all our actions: so peace of conscience, reuyueth & geueth a new edge, to all religious operations. Wherefore he that intendeth a paradise in earth, let him procure this internall peace: He that would auoyde many difficulties that a good lyfe carrieth incident vnto it, let him inioye this peace. These meanes

may

may serue them that desyre it. Firſte all men trye by experience, that there be two ſortes of cogitations, ſom of vertue, ſom of vyce. Vertuous thoughtes leaue after their departure, a ſugred taſte & ſweete contentation: Vitious thoughtes thruſt in their ſtinge, and afterwarde the ſoule feeleth the paine of poyſen by remorse of conſcience & vnquietnes of mynde.

He then that intendeth peace muſt of neceſſitie auoyde all vitious cogitations ſo neare as he can, & eſpecially thoſe of fleſh & blood, the which as they moleſt vs oftneſt, ſo their ſtinge is moſt ſenſible: yet if we fall into any of theſe, the remedye of preſente repentance, preſenteth it ſelfe: aſke pardon of God; & this paine will be releaſed.

2 After the holy Eucharifte is receaued: a man muſt be verie circumspect in his woordes, & in all other actiōs as eatinge, drinking, conuerſing, &c. That he doe not ſpill & powre owte, that water of lyfe, which by communicating he receaued. For deuotion

and

and peace of mynde, as in an instant, God distilleth them into the soule: so in an instant they vanish away. And let him by litle & litle withdraw himself from sensible delightes which nature affordeth, & sensualitie earnestly affecteth: For internall delight & sensuall pleasure, though honest & lawfull hardly consort together. Therefore learned men counsell those that would make progresse in spirit, to vse pleasure & play, as medicines: not to satiate, but for necessitie: not as men that liue for pleasure, but as they that take pleasure to liue. 3 A man muste often renew his purposes, & reserue in the treasury of his memorie, som affectuall iaculatorye prayer, or eleuation of his mynde to god, which was distilled in the heate of his feruoure, when he receaued the Eucharist, as, Inflame me sweete Iesu with thy loue. O my Sauiour, fortify me against all temptations. Whē shall I see thee O Lorde? When shall I freelie possesse thee? By experience I fynde, these prayets most forcible, to collecte & vnite the soule

*Effects of
daringe
prayers.*

with

with God, to engender great peace, to be of great efficacie, to make vs to consider the presence of God, to prepare vs to prayer, at what tyme soeuer. They are bellowes that blow away the ashes from the coales of vertue, & so reuyue them. They carrie away the defects & imperfections, the distractions and inordinate passions, which couer the bright colour of gods grace. They are dartes launshed from the harte of mans loue, to the hart of gods loue. By them we may kepe our seruour from one sonday we communicate, to another. By them finally we seme to flye to god, to enioye in this lyfe, the swete comunicatiō of his heavenly delights & familiar conuersation in loue, the which they onelye vnderstande who haue proued: howbeit for all men god haith prepared it: The which I beseeche him graunte to all those that desyre to taist it in this lyfe, & possesse it in the other. Sweete Iesu say,

Amen.

LAVS DEO.

A BREEFE TABLE OF ALL
the principall matters, conteyned in this
Treatyse, necessary to be committed
to memorie.

THE Disposition of the Soule, to re-
ceave worthely the blessed Sacramēt,
consisteth in,

1 Preparation by these acts of vertue.

1 Humilitie, in acknowledging all
preparation too litle.

2 Feare, which is either { Seruyle
Filiall
Angelicall

3 Faith in { **1** what was necessary to
beleuinge { be beleued in all ages.
{ **2** The articles of Faith.
{ **3** All that the Catholick
Church beleueth.

4 Hope, the { **1** Expecting our last
which confis- { ende of God, & the
teth in { meanesto attcheue it
{ **2** Louing God as be-
{ neficiall
{ vnto vs.

Charitie by {

- 1 Vnion with God in will.
- 2 Vnion in affectiō.
- 3 Zeale.
- 4 Extasie.
- 5 Beneuolence.

6 Greife for sinnes paste.

7 Resolution to obserue intierly gods commaundementes.

Presentati
 on before
 Christ, as {

- 1 A Beggar naked.
- 2 A Man wounded.
- 3 A Sonn to his father.
- 4 A frende to his frend.
- 5 A Souldier to his Captaine.
- 6 A Scholer to his maister.
- 7 A Creature to his Creator.
- 8 A prisoner to his rede mer.
- 9 A Garden for him to enter in.
- 10 An infant to his mo

thers

thers dugg.

11 Hungrie & needie.

12 The three kinges who
came to honour Christe.

13 A shippe tossed.

14 A prodigall sonne.

15 One comminge to ho
nour goddes Sainctes.

As 16 A hart thirstinge the
fountayne.

17 A Pilgrime.

18 A faithlesse spowse to
her husbände.

19 A propitiation for the
deade.

20 To offer a gratefull
obsequy for all his Saincts.

21 A motion to prayer.

3 Enterteinment, which consisteth
in,

Confide
ration of

The presence of God be-
houldinge.

The presence of Christes
humanitie.

The presence of Angells.

The manner how Christ

commeth

commeth, as

A

- 1 Medicine to cure
all maladies.
- 2 Sunne veyled with
clowdes.
- 3 A flame of fyre.
- 4 With his woundes
open, to fill my
soule with
grace.

2 Prac-
tise of af-
fectes.

- 1 Faith.
- 2 Hope.
- 3 Charitie.
- 4 Fortitude.
- 5 Thanks-geuinge.
- 6 Demaunding some fa-
uoure.
- 7 Exinanition and deba-
finge.
- 8 Oblation.
- 9 Resignation.
- 10 Caution.

In

- 1 Auoyding sinnes.
- 2 Glorifyinge God.
- 3 Conseruing of peace.

THE

5. 10. 1910

[The page contains extremely faint, illegible text, likely bleed-through from the reverse side.]

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some faint smudges and discoloration, characteristic of old paper. The left edge of the page shows the binding, with visible stitching or stitching holes. There is no text or other markings on the page.

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*A Conclusion,
Containing an Admonition to al the reverend
and religious Priests in England.*

AT last, the zeale of my affection conuerts my pen to you (my beloued brethren) at whose perfection this Treatise leuclleth especially, as them whome feruent preparation to the sacred Eucharist concerneth principally. For God hath appoynted you his connaturall instruments, and supernaturall workers of these admirable wonders, you consecrate these heauenly hoastes, you offer this immaculate sacrifice, you seperate the soule of Christ from his body after a diuine maner, you draw incruently Christs blood out of his veines, you consume this sole christian holocaust, you diuide it, you distribute it, you communicate the people. To you belongeth to admit or reiect all thole who present themselves before this sacred Altar: you procure that others ascend prepared, you shut these cōduits of Gods grace to all thē that bring not golden vessels of charitie, to carry away this diuine liquor. O what preparation requires the maiestie of God, the principall agent of this sacrifice of you his selected instruments? *Estote sancti, quia ego sanctus sum*, be Leu. 11, & 19, & 20. you holy (saith hee) because I am holy, for which cause hee commaunded, that in the hie Priestes forehead shoulde bee grauen in a plate of golde, *Sanctum Domino*, holy to our Lord, that all might Exod. 28. reade how holinesse & sanctitie especially concerned the priests of God. For what is holines and sanctitie but an abstraction and seperation of the soule from earth and al terrene delights? but an eleuation to God and all heauenly exercises? and who ought

An admonition.

Psal. 15.

1 Pet. 2.

Math 18.

to be more voyde of the former, & indued with the latter than they who are the peculiar possession of God, who by the sacrament of order haue wholly dedicated themselves to his seruice, thā they that cry, *Dominus pars hereditatis mee*, God is a part, or rather, the portion of my inheritance, than they that con-
curre with God as sanctified instruments to so holy a function : you then whom God hath instituted as second causes in spirituall affaires, ought to con-
forme your selues as beams in brightnes to their o-
rient sunne, as cristall streams in purity to the foun-
taine of life, as the hands of Christ to so pretious a
body, as a faculty of God to so diuine a spirite, as se-
cundarie priests to our Sauour Christ Iesus the Pa-
stor and vniuersal Bishop of our soules. *O sacerdotium regale, gens sancta, populus acquisitionis* : you hath
God peculiarly elected as spirituall kings ouer the
soules of his people, in your handes hath he put the
kingdome of heauen, for you keep the keies, you o-
pen and shut the gates, you exalt the miserable to
kingdomes by loosing their sinnes, and you cast into
perpetuall thraldome, by retaining their crimes, you
manage the body & soule of Christ the king of glo-
rie, you with your words set a K. in his throne vppon
the altare before you, a king is your offering, a king
your sacrifice, a king you eate, a king you dispense
vnto the people, you represent the person of a king,
you offer your sacrifice vnto a king, therefore most
aptly the Apostle calleth your vocation particular-
ly, Kingly. therefore degenerate not from your royall
estate, but with couragious victorie of your passions
and inordinate affections become kinges of your
selues. Be not like many base Princes of the world,
who raigne ouer countries & serue their owne con-
cupiscences, who commaund their vassals, and are
ouer-ruled by their owne vices, all stories are full, al
nations

to the reuerend Priestes.

nations confesse it, dayly experience in many con-
firmeth it. As you are chosen by God from amongst
men *populus acquisitionis*, so by sanctitie and holinette
seperate your selues from men. You should thine in
this darke night of heresie, in this firmament of Al-
bion, like so many starres, like so many Abrahams in
Ur of Caldie, like so many Lots in those five infam-
ous Cities, like so many lobes in *terra itus*, in that
vngodly country, like the appletree among so ma-
ny barren plants in the desart, or like our maister
Christ as lillies among so many thornes, your fun-
ctions are many, and of the worthiest in dignitie, &
cheefest in sanctitie, all which the Eucharist perfitt-
eth and enobleth, if your preparation be correspon-
dent to your vocation: wherefore as the sea sendeth
her aboundance of water, venting hir vaines by fer-
telling streames to fatten the land, and the earth re-
turneth them againe, that after they may flow with
greater excesse, so ought the Priests like the land,
open the concauities of their harts, and receiue the
sacred influence of the Eucharist, and afterwarde
with the feruent course of a continuall and infati-
gable preparation, returne all their graces and fa-
uours receiued from heauen, as answerable disposi-
tions to the blessed sacrament, that afterwards they
may flow into the soule, & fertil the faculties there-
of with new vertues & spirituall increase. God hath
ordained you as mediators betwixt the people and
him, that your prayers ascend like incense to please
his maiestie, not onely for your owne finnes, but
also for the sins of the people: therefore you must
border on both extreames, participating flesh and
bloud with the people, but spirite and vertue with
God: and well remember that the twelue tribes of
Israel were grauen in precious stones, embossed in
gold, and by Gods appoyntment carried vpon *As-*

Gen. 11.

Gen. 19.

Can. c. 2.

Ad Heb. c. 5

Ad Heb. 2

An admonition

1 Cor. 15.

Luc. 15.

rons breast, vpon the nearest part to his heart. So deare brethren, ought you to conceiue of the soules committed to your charge, that they are precious stones, imbossed in bodies that once shal shine more glisteingly then gold, *Quando mortale hoc induet immortalitatem*; When this mortalitie shal be cloathed with immortalitie, For what can be more pretious, then that which Christ thought prizable of his own blood? at what rate ought you estimate thole soules whom God hath endued with his grace, Christ diued in his blood, ransomed with his death. The dearest Iewelles that our Sauour possesseth vnder the cope of heauen, he hath committed to your custodie: for this cause he gaue you grace in your orders: for this cause the holy ghost annoynted your harts with his gifts, when the Bishoppe annoynted your hands: for this cause at your discretion, he hath left the disposition of his bodie and blood, that you as good pastors might feede his flocke in conuenient time and season. Ah but you must consider that the hie Priest carried, not onely the names of the children of Israel vpon his breast, but also vppon both his shoulders, to signifie that they were a burden to him: You know the pastor of al pastors, after he had wandred long to reclame the straying sheepe vnto her fold, he would not lead her in his hand, but cast her vppon his shoulders, to teach all pastors what paine & diligence they ought to vse for the preservation & conseruation of their flocke. But by what meanes shal this burden, euen heauie for the shoulders of Angels, be supported by a fragill and weak man, who at euery let fainteth, and daily falleth? What remedie presently restoreth lost forces? Surely nothing more quickly than wine, than the blessed Sacrament: for I knowe not howe by a most secret manner, the vapours of wine almost as soone as it entreth into the mouth, comforteth the braine, and

to the reuerend Priestes.

the heate thereof, almost in a moment disperseth it
selfe thorow the whole bodie. O what inflamed
prayers, what cordiall sighes, what effectuall sup-
plications shoulde euerye Priest present before the
maiesty of God, when he offereth vppe this sacred
hoast? How with *Moyse* holde vp his hands to hea- **Exo. 17.**
uen, till his people were in fight below against the
infernall and worldely ennemies of their soules?
Howe with *Elias* by force of prayer open the cara- **3. Reg. 18.**
acts of Gods grace, that he would powre downe v-
pon the hearts of their flocke that *plurimum volunta-* **Psal. 67.**
riam, that voluntary raine (proceeding from a good
will, and causing a goodwill) to refresh and restore
them, which effecteth all goodnesse in the spirituall
fieldes of Christs church? O how acceptable will
those prayers sound in Christes cares, which the
Priest offereth to him layde vppon the altare (as a
lambe killed for the sinnes of the world) for the sins
and offences of his people? O that euery Priest
now in England, from the bottoome of his heart, at
the presence of Christ in the holy Masse with teares
of compasfion and incensed desires of feruent cha-
ritie would imitate our hie Priest Christ Iesus vpon
the crosse, in offering vp their supplications for the
sinnes of the people, to the holy Trinitie: soone we
should exterminate heresie out of the hearts of our
poore brethren, soone we should banish the troupes
of sins that now swarme in England, soone with this
barley loafe rowling vpon their soules, we should o- **Iudic. 7.**
uerthrow the tents of Madian.

Truely, if these prayers be not heard, I know not,
sweet Iesu, what praiers thou wilt heare, for they are
offered by thy minister, at thy altar, before thy pre-
sence, by thy cōmandemēt, to thy glory, for y salua-
tion of many. No man can deny but that the precept
of praier and deuotion toucheth al sorts of persons.

An admonition

yet more particularly the Cleargie, for their state and vocation, as the bond of iustice and equitie appertaineth to all men, yet especially to Magistrates, in regard of their office and publike authoritie. For which cause deuout Priests stint their houres daily for their prayers, meditations, and spirituall exercises, spending their time in deuotion, that others either consume friuolously in transitorie pleasures, or anxiously in heaping vppon worldly trash, or idly in impertinent affayres. O what comfort is it to the labouring husbandman, while he soweth his seed with toyle, and sweat, to see his Curate praying with teares for a plentiful Haruest? How reioyeth the Marchant while his shippe raungeth in the wilde Ocean, to behold the pastor of his soule by prayer, pacifying the wrath of God, and calming the tempestuous seas? How boldly marcheth the souldiour to the field, grounded vpon a iust cause of warre, knowing that while hee fighteth against his enemies in body, his ghostly father oppugneth them with his soule: finally, all the lay people putte great trust and confidence in all their negotiations, in the deuout prayers of godly Priests.

Mal. 2.

Luke 21.

Your second function not much inferiour to the precedent, yet most necessary for your flocke, and greatly furthered by your diligent preparation to the Eucharist, is to teach the people and instruct them: *Labia sacerdotis custodient scientiam, & legem requirant, ex ore eius, quia angelus domini exercituum est.* The Priests lips shall keepe knowledge, and they shall seeke the law from his mouth, because he is the Angell of our Lord of Hosts. Your mouth must bee the treasury of the seculars knowledge, they must haue recourse to you in all their difficulties, you must expounde the scriptures vnto them, you must resolue their doubts, either belonging to
faith

to the reverend Priestes.

faith or good life. This cannot bee well performed without true doctrine, and vertuous examples, by teaching by woord and deede : good it is to teach well, laudable to preach well, but if good life bee not annexed, the preacher destroyeth with one hand, that hee built with the other: and as our eies certifie vs better of that they see, then the eares of that they heare, and printeth a deeper impression in the minde, so an ill example dissuadeth more, then a good sermon perswadeth, such corruptnesse carrieth our vicious nature. Wherefore God commanded that *Moyse* should cause to be grauen in a plate of gold tied to *Aarons* brest, *Doctrina* and *Veritas*, Doctrine and Trueth, or as the Hebrew text hath, light & perfection : because the priest ought to teach the people, illuminating their mindes with the light of doctrine, and perswade it effectually by vertue and perfection. I remember that in the life of Saint *Francis* is registred, that once hee called one of his brethren to go with him a preaching, the good and obedient religious man went with him: *S Francis* passed from one side of the Citie to another, and almost compassed the whole, euer obseruing to go through those streetes, where the multitude was most frequent, yet alwaies inclining his eyes to the ground, neuer speaking to his brother who did the like : when they came home, *O* father quoth the good simple brother, when wil you preach? Saint *Francis* answered, brother, dost thou thinke wee haue not preached all this while, our modest behauiour, silent tongues, mortified countenances austere attire, retired eyes from worldlie vanities, this day haue made a good and reall sermon : & so in verie deed they did : for I doubt not but many of his brethren preached and profited not so much by their sermons, as he did by this ex-

Exod. 28.

An admonition

Math. 5.

ample. Therefore Christ called his Disciples *Lux mundi*, the light of the world, the which illuminateth, not onely our eyes, but also heareth our bodies. I know deare brethren, that the state of priests in England, incurreth daily manie daungers, and in hazarding theyr liues for Gods true Religion, theyr merite cannot bee but great: yet you must thinke, that hauing opposed your selues against the Diuell, he will not permit you to be quiet, and if hee find you disarmed in soule with prayer and meditation, and vncloathed with the garments of grauitie and ecclesiasticall modestie, and as secular in soule as in apparrell, doubt not but his dartes will wounde deeply, therefore vse this externall libertie, which necessitie ofter enforceeth you, to disguise your selues withal, rather as a thing counterfeited for a stage, then to take any pleasure or delight therein. And when you come to the holy Alter, there excuse your selues with teares, aske of the Father of light, that he powre downe from heauen, the beams of his fauors: light your lamps at his link, expell all cloudes, that this sunne may communicate his raies to you so many earthly planners, demand of him who teacheth all men, that hee teach you, to whome hee hath committed the charge to teach others. He illuminateth all men that come into this world: he is *lux mundi*, the vniuersal light, he imparteth wisdom to all without expostulation: he maketh the tongues of infants eloquent: hee indueth yongmen that keepe his lawe, with profounder prudence than hoarie haires. Ah deere soules, be not obscured with mysty thoughts, hauing before you the fountaine of eternall light, let not worldly fancies inuegle your wits, whom Gods verine feedes, let not sensuall delight daze those eies which haue beheld so often the life of

Io. 1.

Io. 9.

Sap. 10.

Psal. 118.

to the reuerend Priests.

of al purity.

The administration of five sacraments, Baptism, Penance, matrimony, extreme unction, and the Eucharist, is the third flower that adorneth your garland: this function comprehendeth five faculties or abilities, like so many diamonds, pearles & rubies, that decke your spirituall crowne. All these you are bound for twoo causes to administer in grace without blot or stain of mortall sin, otherwise you commit a most hainous crime & horrible sacrilege. The first reason is, because the instruments of god must haue due proportion & conformitie in holines & sanctity with their principall agent: *E. Leu. 11. & scote sancti, quia ego sanctus sum*: be you holy, for I am *19. & 20. & 1. Pet. 1.* holy, that is an vniuersall precept giuen to al those that as instruments attende vppon the maiestie of God. The second reason, natural reason it self yeeldeth, for why did he endue you with grace in your order, but that you should keepe it, and administer his sacraments woorthily? therefore vniuersally he that abuseth Gods sacraments for these two causes, incurreth a most hainous offence. But hee that celebrateth in a mortall sinne, committeth diuers and most intollerable sacrileges. I trust in God that none of the zealous priests in England, so well instructed, so nigh their death, so fortified with gods grace in this tempestuous sea of persecution, will forget their dutie so farre, that they dare but once thinke deliberately to presume to ascende to his sacred Altar contaminated with a deadly crime. Yet in al multitudes generally, hath beene, is, and will be some defections, the Angels were not so pure, but among them there remained some dregges, Lucifer and his complices to be cast to the channel of hell. The Apostles trained vppe by Christ in all vertue and iustice, lacked not a theese: the seven
Dea-

An admonition

Math. 25.

Math. 13.

Math. 3

Io. 10.

Math. 18.

2. Cor. 6.

Deacons instructed by the Apostles themselves, continued not long without an heretike: if the Church haue five wise Virgins, five foolish will thrust into their companie: if like a net it be cast into the sea, it taketh all sorts of fish, the good and the badde enter both together: if like a Barne it receiue the Corne, the chaffe must not bee left behinde: If like a folde it containe the flocke of Christs Sheepe, the Heard of stinking Goates will crowde among them: and finally, cockle and corne in natures fieldes, and Christs Church, must alwayes growe together. Therefore if among Priestes some liue not so orderly as their vocation requireth, let not the world wonder, because in all multitudes it hath beene vsuall, *Necessse est vt scandala veniant, v. zamen homini illi per quem scandalum venit.*

Howbeit, I trust in God neuer such a Iudas shall appeare among you, yet lette vs imagine that such a monster should rise vp; and without regarde of his dutie to the maiestie of God, without consideration of his owne vocation, without respect of this venerable sacrifice to be offered, without weighing how he iniurieth the church which admitted him to this dignitie, should presume with a defiled mouth, a stained soule, a polluted tongue, to ascende to Gods sacred Altar to consecrate this dreadfull Sacrament. O into how many & howe horrible sacrileges this impious wretch plungeth his miserable soule? How dare this member of sathan ioyne himselfe as a member of god, with god to effect so diuine a mysterie? *Quae societas luci ad tenebras, quae conuentio Christi ad Belial?* What consort can there be betwixt light and darke nes, God & Belial? With what face can he appeare before God, to celebrate this sacrifice flowing with
clouds

to the reuerend Priests.

clouds of loue and charitie, who hath renounced Gods friendship, and proclaimed open warres against him? Howe can that hellish breath exhale those wordes of infinite vaw in person of Christ, whom a little before hee crucified in himselfe with the nayles of sin vpon the wood of his hart? If *Saul* 1. Reg. 15. lost his kingdome, because he presumed to sacrifice, which appertained not to him: If *Oz* fell down dead for vpholding the Arke, which was not his office: If king *Ozias* was cast in a leprosie for offering incense, which belonged to the sons of *Aaron*, shall not this vnworthie wretch perswade himselfe, that an other sort of reuenge is reserved for him, whose sin so farre exceedeth theirs in enormitie and wickednes as the lakes of *Sodoma* in filth, the clearest streames of *Iorden*? Howe many circumstances here concur, all aggrauating his offence, and rendering it more heinous? The person elected of God, and chosen to so hie a dignitie, whose ingratitude doubleth the crime, *Dilectus meus in domo mea fecit scelera multa*, my once beloued (but now accursed) in my house committed many crimes, hee that did eate bread with me did lift vp his heele against me, he that was bound for so many reasons to loue me, he thus vngratefully doth abuse me. Hier. 11. Psal. 14 & Io. 13.

The circumstance of the sacrifice offered encreaseth the offence, for the principall function of Priestthoode, and most essentially thereunto annexed, is the act of sacrificing, al other whatsoeuer giue place therunto: Yet herein this cairife in the chiefest function most vildely transgresseth: and specially in offering so pretious a treasure for the sins of al the faithful, hee himselfe sinneth therein most vnfairhfully. al his touching, crosing, diuiding, augment & amplifie the deformitie of his delict. The consecration was sufficient to damn him to hel, but the

An admonition

Gen. 3.

3. Reg. 13.

1. Cor. 11.

1. Reg. 6.

2. Reg. 6.

the consumption wil drowne him deeper, there he was an vnworthie agent, here an vnwoorthie patient, there hee offended in producing God irreuerently, here he sinneth in not being deified for his demerite: for if the Apple *Adam* ate poysoned him and all his posteritie, if that poore Prophet seduced by another Prophet for taking a small repast was deuoured of a lion, who will not iudge but hee that eateth Christs body vnwoorthily, *iudicium sibi manducat*, eateth that body and soule of him that both shalbe his iudge, and the cause of his condemnation? O what indignitie is this, that God for loue shoulde lay his sonne, his onely sonne, his wisdom, his life, al his treasure in thy hand, to offer, to eate, to distribute, and thou to cast it into a body, a den more fit for diuels the a temple for Christ? Art thou not afraide, that while he entreth into thy mouth he put not forth one of his hands and roote out that accursed tong that was so presumptuous to breathe vpon his bodie, to vtter the words of consecration, to touch so vnspotted an host? the plague of the Bethsamites one daie shal condemn thee to death, because thou wouldest not learn by their harmes how to behaue thy self in the handling of this sacrifice, for they being punished so horribly for looking but vpon an arke of wood, crie aloud & say, what shall becom of thee in treading Christs body vnder thy foote?

The third sacrilege, or rather deilege this ingrateful miser incurreth, consisteth in the irreuerent administration of this sacrament, for if hee onely come but to the altar, to communicate others, without celebrating, yet by touching and dispensing the Eucharist in a mortal sinne, hee sinneth mortally, and committeth a sacrilege: this we learn by OZ4, who vnwoorthily touching the Arke against the precept of God, was punished by death of the bodie, a figure

to the reuerend Priests.

figure, to declare how he that handleth this sacramēt irreuerently, incurreth the death of his soule: for the same reason those that touched any dead body, *Leu. 11.* were vncleane among the Iewes, and could not be admitted among the faithful, til by washing and other ceremonies their vncleannes was taken away, and what could this type more liuely represent then a stained body made vncleane, by touching a soule dead in mortall sinne, the which ought not to touch the body of Christ, or any holy sacrament, without expiation and sacramentall washing? For he that handleth the Eucharist with hands bedawbed in dust and mire, sinneth mortally for his irreuerence to so soueraigne a maiestie, without doubt he sinneth more hainously, that handleth it with hands polluted and defiled with sinne. Besides, the dispensation of the Eucharist, *ex officio*, and publicly belongeth to holy orders, and therefore hee that dispenseth it, in deadly sinne offendeth mortally, because to that effect among the rest god imparteth his grace vnto his ministers. Let vs nowe after Masse, cōsider with the internal eies of our soules, the lamentable state of this miserable & detestable wretch, he that was elected of God, cholen his peculiar & deare seruāt, admitted to the cheefest functions in earth, indued with grace, made a mediator betwixt god & man, now is become a reprobate, a seruant of sathan, a slaue of sin, stained with sacrileges, made abhominable to god, & almost vnprofitable to his people. *O quomodo obscuratum est aurum, mutatus est color optimus, dispersi sunt lapides sanctuarii in capite omnium placearum.* *Ier. 4.* O how is his gold become dark, the finest colour changed (the image of God into the shape of the diuel) the stones of the sanctuarie dispersed in the head of euery Acrete, the iewels of al vertues troden vnder foot, his functions despised, for doubt not but he that vseth this trade, shortly wil be-

An admonition

become, not only disgraced in the sight of God, but also contemptible to men. Some Priests of the meaner sort I haue knowne relapse into heresie, & afterward to reclame their errour, yet they confessed that the cause of their ruine came not by anie perswasion of diffidence in the Catholike religion, or trueth of Protestancie, but in regard of the lewd behauiour in life, and irreuerent exercising of their functions, whereby they daily wallowed from one sin to another, and so at last to warrant their pleasures the better, they plunged into the abyffe of heresie and infidelitic: this I could shew, if need were, vnder their owne handwriting, diuulged among their friendes, and at this present diuers liue nowe in England, in externall shew, Protestants, who suffered I know, first shipwracke in life, then in religion, they passed thorow the gates of sensualitie, before they entred the hel of heresie. Therefore deare brethren, learne by their losses betimes, to correct your owne liues, for we carry this pretious treasure of the Eucharist, as we daily proue, *in uasis fictilibus*, in earthen vesselles that quickly are broken. Beware of emulation and dissention in agible matters, take heede of gluttonie and superfluities in eating and drinking, but aboue all, eschew dishonestie & impuritie, for as this vice impugneth often, and vehemently, so without mortification, fasting, and praying, and a diuine influence from heauen, it can not be ouer-ruled, *continua pugna rara victoria* saith saint *Augustine*, the temptation of lust is a continuall fight, yet rarely men win the victorie, heere many seruantes of God most miserably haue miscarried, heere they who soared aboue the skies were caused to stowpe, heere I see Gods Priests extreamely honored, or extreamely contemned: for those that are knowne to leade their liues irreprehensibly in pu-

3. Cor. 4.

to the reuerend Priests.

ritie and chastitie, they are accounted consequently good and religious men, and the reason is manifest, for that a man cannot obserue chastitie, except he liue in Gods grace and fauour, wherein consisteth true holinesse and sancti. ie: and if he overcome the greatest enemy, the lesser will easily be vanquished. Contrariwise, those Priestes that giue but any signe of impuritie, I know not howe, but all men abhorre them, they dare not commit any secrets vnto them, they resemble persons that the diuell ruleth and possesseth, those that see them at the altar, tremble at such a spectacle. Therefore in gestures, wordes, deedes, and all occasions, let vs auoyde all things that may insinuate or giue any light shew of propension or inclination of our soules to such a filthy sin, let not any conceit or imagination thereof make deepe impression in our minds, but let vs flie from them as serpents, and poisoned Coccatrices, which infect, onely with looking on vs.

And since you are the true Nazarites, elected peculiarly of God, seuered from the rest, sanctified by him, and consecrated vnto him, let that be verified in you that *Hieremie* pronounced of them, *Candidiores niue, nitidiores lacte, rubicundiores ebore antiquo, saphiro pulchriores*: whiter than snowe, cleaner than milke, redder than olde yuorie, more beautiful than saphires. Whiter than snow, by the washing of your sins with the teares of repentaunce. *Lauabis me, & super niue dealbabor*, thou wilt wash me, and I shall be made whiter than snow, clearer or purer than milk, for infantlike simplicitie, sinceritie and puritie, redder than redde yuorie, coloured with the graine of Christs vermilian blood, by receiuing the Eucharist, more beautifull than saphires, adorned with all sorts of vertues, by internall grace and externall grauitie. Ah take heed that he forget not you that
lamen-

Numb. 6.

Lam. Hier. 4.

Psal. 50.

Ibidem.

An admonition

lamentable theme, which he prophesied of them. *Denigrata est, super carbones facies eorum, non sunt cogniti in plateis, adhesit cutis eorum ossibus.* Their face is become blacker then coales, they are not knowne in the streetes, their skin did cleave to their bones. For the soule leeing the beauty of Gods grace, becommeth as blacke as the Diuell: when the priest lacketh the shew and colour of godlines, the people neither reuerence him as they ought, nor acknowledge his dignitie, because the flesh and fat of vertue is gone, there remaineth no more but skinne and bone, that is, externall attire, and the internall character, and therefore no maruaile if he be deformed. Let this disgrace befall them that cannot liue continent, but must leade a sifter, and so immediately leap out of their vnchaste beds into their vnholly communion, let them come presently from clipping and embracing their minions to feed vpon their faithlesse bread: Such ministers are sutable to such a sacrifice, and such preparation to like oblatiō. But come you with fasting and praying, with shirts of haire, and loynes girded, with feruent faith, strong hope, and inflamed charitie, bathe your eyes with teares, incēse your breasts with sighes, adorne your hearts with loue. Let him finde your soules a garden with fragrant flowers of vertue, besetie with lillies of chastitie: a

Temple with prayer, deuotion, and Religion, a heauenly paradise,
with peace of conscience and tranquillitie.

FINIS.

A TABLE OF THE CON tents of this Treatise.

That noe man can prepare him self wor-
thily to receaue the B. Sacrament. 1

That God requyreth a certaine pre-
paration of them that receaue. 7

Two sortes of preparation. 17

Preparation before we communicate. 25

Of Feare. 32

Of Faith. 37

Of Hope. 40

Of Charitye. 45

How to unite our soules to God, in pre-
paring them to receaue him. 51

Vnion in Affection. 55

Of Zeale. 62

Of Extacie. 63

Of Benenolence. 67

Greyfe for sinnes past. 69

Of purpose to obserue intierely the com-
mandements of God. 74

THE SECONDE PARTE.

Of Preparation, when we commun-

Y

cate

<i>Naked.</i>	84
<i>Wounded.</i>	96
<i>As a Sonne to his Father.</i>	101
<i>As a Frende to his frende.</i>	107
<i>As a Souldyer to his Captaine.</i>	124
<i>As a Scholer to his Maister.</i>	148
<i>As the Creature to glorify his Creator.</i>	163
<i>As one cheyned by enemies.</i>	173
<i>As a Garden.</i>	178
<i>As an infant to his Mothers dugg.</i>	188
<i>As hungrie & needie.</i>	197
<i>As the three Kinges.</i>	201
<i>As a shipp tossed.</i>	209
<i>As the prodigall Sonne.</i>	214
<i>To honour Godds Saints</i>	217
<i>As a harte thirstinge the fountayne of lyfe.</i>	219
<i>As a pilgrime.</i>	220
<i>As a faithlesse Spowse to her husbande.</i>	222
<i>As a propitiation for the deade.</i>	224
<i>As a gratefull obsequy unto god for all his Saints</i>	227
<i>As incensing to prayer.</i>	230

THE THIRD PART.

*What we ought to doe after receauing
of the blessed Sacrament.* 239

*The disposition of our Imagination,
in receauing the holy Eucharist.* 241

The presence of god behoulding. 243

The presence of Christs humanity. 260

The presence of Angells. 266

*What we ought to doe, when we re-
ceau the blessed Sacramente in our
mouth.* 271

Affects. 274

Oblation & resignation 282

Circumspection or caution. 286

Faultes escaped in the printinge.

Fol. 147 Lin. 9 Offende god.
(Adde) & perish.

151 Lin. 4. a naturall witt.
(Adde) or diuine Faith.

210 Lin. 10. delightes of the worlde.
(Adde) What Syren more craftie,
then our flesh & senses ?

253. Lin. 17. then all the eyes,
(Adde) and witts.

le. 8
3,